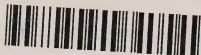


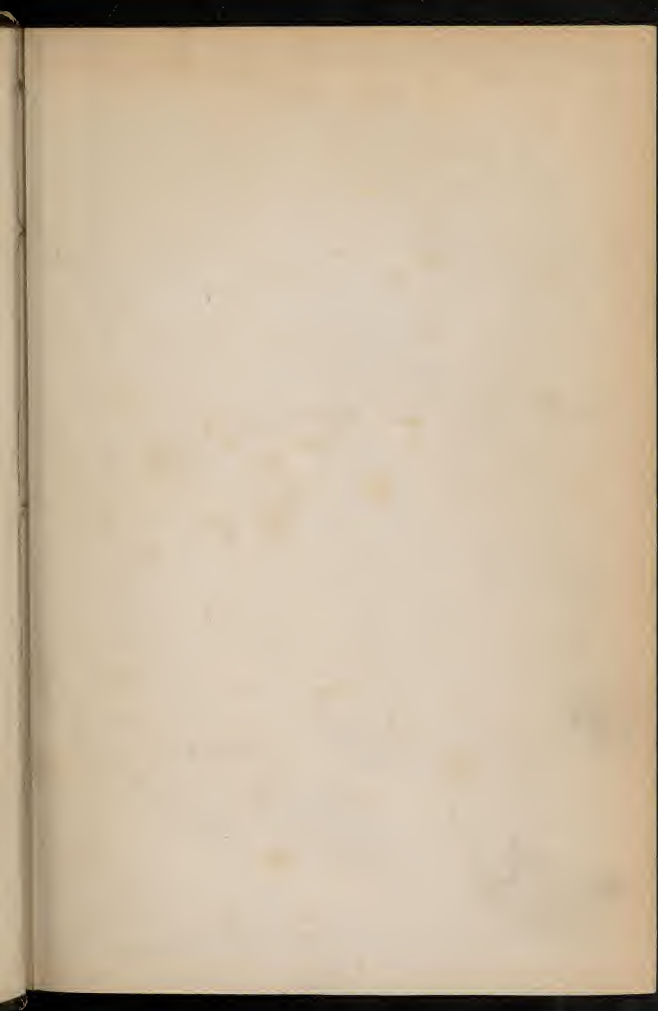
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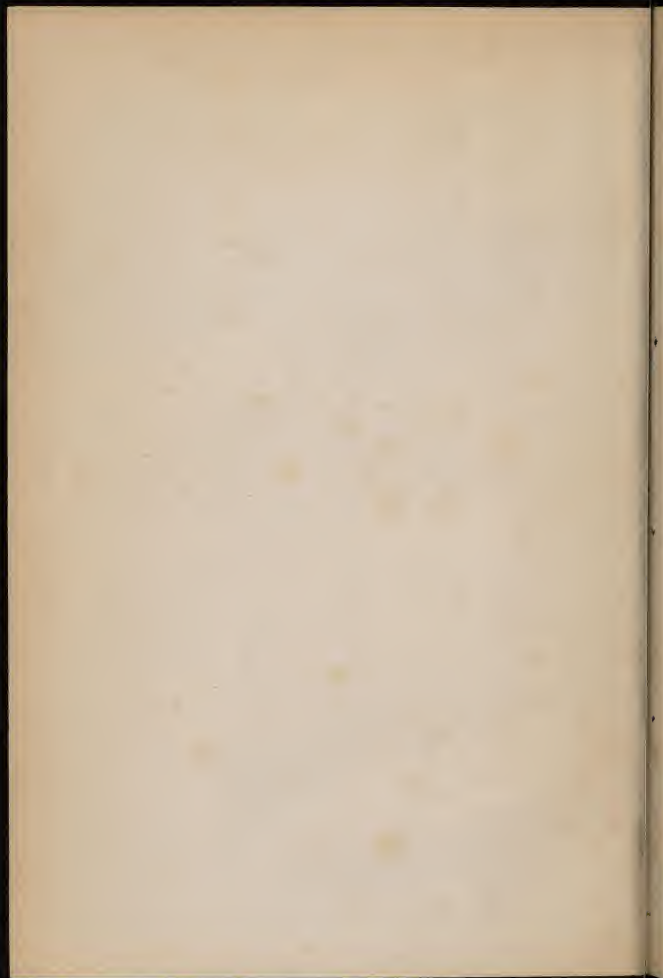


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THE
SIXTH REPORT
OF THE
GERMAN MISSION,
IN THE
CANARA, SOUTHERN MAHRATTA,
AND MALABAR PROVINCES.



BANGALORE:
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1846.



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REPORT.

In presenting the Sixth Report of our Mission to our friends and supporters, we would first of all gratefully acknowledge the mercy and goodness of our great Head, who has during the past year so graciously succoured and supported us amidst our various trials and labours, encouraged us by fresh tokens of love from many a well wisher to His Holy cause, and we may add, inclined our hearts to dedicate ourselves afresh to His service in making known His blessed name to a perishing nation. It is no pleasant task to record publicly the progress or success of our own labours, yet has an annual retrospect of the same this advantage, that it leads anew to self examination of heart and life, so convincing us afresh, that unto the Lord belongs the glory for any good that may have been done, and we, after we have done the things commanded us, must say, we are unprofitable servants, we have done that which was our duty to do. Again on the other hand we consider it the duty of every true christian to take a lively interest in the establishing of Christ's kingdom, and we desire by this means likewise to excite a greater sympathy and participation in the part of the Lord's work entrusted to us.

We have now entered on the twelfth year of our mission in this country, and on a review we find, that already thirty Missionaries, of whom 13 were married, have been sent out to this part of the Lord's vineyard; 21 of them, 11 of whom are married, are still actively engaged in the work. During the course of last year we were deprived of five of our number (viz) two, the Brethren Hall and Essig removed by death, and two others, the Brethren Moegling and Gundert, with Mrs. G. and family, were obliged to return home on account of ill health. From accounts we have received from home, we are sorry to say, that Br. Frey's health seems not yet so far established; as to enable him to resume his former labours; he was still at St Helena. On the contrary we have been rejoiced in November last by the arrival of five new labourers Mrs. Fritz, Mrs. Ammann, Brs. Moerike, & Wërthkies. (The connexion of the other four, out of the thirty, with our society has been dissolved in the last five years, chiefly on account of ill health.)

The number of our stations at present are ten—six below and four above the Ghâts. It will be seen, that the work of evangelization goes not on so favourably and steadily at the stations above the Ghâts, as on those along the coast. Various causes might be assigned for this, and we would only mention among the many obstacles to the Gospel, their great fear of losing caste, the unbounded influence the priests exercise over them, the certain degree of comparative affluence which they enjoy, and set down as a token of the approbation of God towards them; these and others combine to make the Missionary work among them a difficult and discouraging one, yet we trust that the day is not far distant, that the Lord will cause His Sun of Righteousness to arise upon them with healing under his wings. But from the success which has attended the labours of our brethren along the coast we have an earnest from the Lord, that our services are not unacceptable to Him, and in Him we trust, believing that he will go on conquering and to conquer till all his enemies are made his footstool. The signs of the time seem to indicate His near approach, and may we, and all his children, be up and doing, prepared as good servants, who wait for their master. May he sanctify us wholly, and preserve our whole spirit, soul, and body blameless unto the coming of our Lord and Saviour Jesus Christ; and may He pour out His spirit upon all flesh and cause His Holy name to be glorified.

THE MANGALORE STATION.

*Rev. C. L. Greiner, and Mrs. Greiner, Rev. G. F. Sutter,
and Mrs. Sutter, Rev. G. H. Weigle, and Mrs. Weigle,
Rev. A. Bühner, Rev. J. F. Metz, and Rev. C. Moerike.*

It is with feelings of no common gratitude towards the Lord, who has brought us to the close of another year of our Missionary labour, that we write our report of this year. It was a year full of testimonies of his great goodness, help, preservation, and rich blessings under many trials and temptations. When in our last years report we thought that now our number was full, and that we should be enabled to carry on our operations with greater energy than before, we soon saw, that the Lord's ways are not our ways, nor his thoughts our thoughts. Already at the end of March, our br. Weigle with Mrs. Weigle were obliged on account of ill health to leave Mangalore and to seek the colder climes, first of Mercara and then of the Neilgiris, where they

are still detained. Soon after Mrs. Sutter was attacked by a severe illness but the Lord has again graciously restored her health. Br. Moegling, who at the beginning of last year thought, he had regained so much strength as to prosecute his usual labours, was at last obliged to leave this country for Europe. Also br. Greiners health, which he for eleven years uninterruptedly enjoyed in this country, failed, and though struggling to remain at his post he at last was obliged to go to Mercara. After a stay of two months there he returned, having in a great measure recovered his health. Thus our labours suffered greatly by interruptions in the respective departments, but the Lord has glorified his name, and his grace has dwelt among us richly. Notwithstanding all our infirmities, he has done more than we could ask or understand, wherefore to Him above be all honour and glory. He has also strengthened our hands by the arrival of a new brother C. Meorike, who is still diligently employed in learning the language, but will soon be able to take a part of the burden of the institution, which now devolves on one brother only.

General prospect of the Mission and Catechumens. The desirableness of having a piece of land near Mangalore, where new converts, who either had lost their home and all, or such who are without a suitable employment, could labour and earn their own livelihood, has long been severely felt. Want of funds had prevented our Committee from entering upon such an undertaking, but the Lord has helped also in this respect, one of the old friends of our Mission kindly advanced the money, a piece of land was purchased $1\frac{1}{2}$ Kos from Mangalore, so as to enable the residents there to have the advantage of visiting the Mission house and Divine service at Mangalore. For the better management and the spiritual building up of the new converts, as well as for the advancement of the kingdom of God among the idolatrous neighbours, we purpose to send a Catechist.

Another plan for enlarged labour is in a state of progress; viz, to establish north of Mangalore near Cap, an outpost to carry our operations further into the enemy's territories. The Lord directed our way there from the beginning; a number of our Mangalore christians have come from that place, and by their conversations, our visits for 5 or 6 years, a desire and an inquiry after the truth has been awakened in some families. Several had already some years ago expressed their wish, that we should settle among them, instruct them more fully, and more particularly, that they might have somebody to look up to, as they themselves would not be able to stand alone in the ensuing struggle, which cannot be avoided. We intend, therefore, to place a young

man there, a native of that place, who has been trained up for this purpose; and we intreat the Lord of all mercies to go forth with his armies to conquer, and to make the spot like a city built on a mountain, and a light to the surrounding neighbourhood. In general the country around us is like the valley full of dry bones, going on sleeping the sleep of death; and we are anxiously waiting and praying for the breath from above to cause a shaking among them. Hindoos in their old superstition and carnal mindedness; Mussulmans in their arrogance and pretended self-sufficiency; Roman Catholics with their lifeless forms and trumperies are equally opposed to the great truths of the everlasting and sanctifying Gospel. Here and there only were a few awakened out of their sleep, and are seeking refuge with the Son of God, or have found already life and grace.

In the course of the year another family from Peehavara and with them a woman (whose husband, however, preferring to serve the devil left her on that account) have joined the ranks of the people of God. They give us great hope. A family from Beicandy have also put themselves under instruction, but their motives being greatly tinctured by worldly views they cause us a great deal of anxiety and grief, they are kept on trial in hope of better things. Some inhabitants of Boluru have renounced idolatry, and are preparing for baptism. The wife of one of our earlier christians, who was entirely buried in her devilish superstitions, and always bitterly opposed to christianity, was at last won by the power of the Lord, and is now an anxious enquirer after truth; she willingly takes up the cross of the despised Jesus and follows him. It may not be uninteresting to some of our readers to illustrate by an example the various trials and sufferings, these poor people have to undergo before they finally embrace Christianity. But blessed be our great shepherd and high priest, who goes after these lost sheep and rescues them from the hand of the spoiler. We have now too candidates, the son and daughter of a Bhuta or devil's priest, whose whole family were heart and soul addicted to the service of Demons, and the old Priest especially sought to ward off with jealous vigilance any effect the Gospel might produce on them. His son, a young man of nineteen, was the first "drawn by the Father to the Son" Yet though long persuaded of the truth, he thought of delaying it till July, when he wished to make a public confession of his faith. The Lord's thoughts, however, were otherwise, and a circumstance occurred which soon gave a different turn to affairs. His sister, who as they say was much vexed by an evil spirit, fell after her confinement into a state of insensibility, and on whom all their enchantments and vows had

no effect, they promised that if the Lord Jesus would help they would all become His followers. Br. Greiner was consequently called in, and when the daughter thro' the mercy of God got better, she with her brother resolved, henceforth to follow the Lord. Their mother, though she too had vowed in time of trouble, changed her mind soon after, and being afraid of losing her children, she was determined to do any thing to keep them back ; with one hand, she would say, I will hold a sword, and with the other I will keep back my daughter from following Jesus. The father too tried alternately with tears, threats, and intreaties to win them back ; and through the parents the whole village was soon roused to indignation against them. They threw the young man out of caste and threatened the sister, that if she would not separate from her husband (a late convert) they would do the same to her, but if she would submit to their authority, they promised to give her another husband. This was a time of great trial, yet by the goodness of the Lord they continued steadfast, and were finally deprived of caste. The parents then resorted to another expedient, which was, that the mother should go to a certain brahmin, who by the medicine prepared by a fisher-boy had caused his return to the way of his fathers to beg of him some of the same medicine, which they would give the son secretly. The son overheard this conversation and resolved to remain firm. Two days afterwards however, when assailed by temptations from the enemy, and heavy curses were heaped upon him by the neighbours he began to waver, yet the Lord in answer to our prayer restored him to us again. After this mother and daughter were again, as they said, under the influence of an evil spirit, and since they thought, that with us there was peace from that quarter, they resolved to send her to the house of one of our christians ; but repenting soon of this step they took her back again, and by threatenings and entreaties, they succeeded at last so far with her, that she was about to leave her christian husband, and to give up all future connexion with us. This had such an overpowering effect upon her husband, that he too was meditating to forsake the Lord on account of his wife, as he could not bear the idea that she should be anothers. When he had already sent his little property to her, and was about to draw back, the Lord interposed and blessed the conversation we had with him. The Lord had also thoughts of peace toward the wife, and He wrought on her by His spirit, that so one night she confessed her sins to her husband, and formed the resolution, that she would in future follow the Saviour. Three days after she renounced all for Christ's sake, and is since under instruction with br. Bührer.

Two other candidates, young men, were not so much tried, they at once were enabled to break off all connection with their families and gave themselves up to the Lord; in one particularly we could trace the effectual working of God's Spirit. They were both for some time in one of our schools, where they received their first impressions. For five years they were uneasy in their minds, sought here and there for peace, but in vain; when at last the Lord revealed His mercy toward them, and made them turn to the Saviour. Another fisherwoman, sister to Lydia mentioned in the last report, is also under instruction. Among the many that were attacked by small pox, and found refuge in the poor house here, under our care, only one woman, who was cast by her unnatural relatives into the street along with her three children, was awakened to a sense of thankfulness and acknowledgement of the mercies of the Lord, who opened her heart to seek the Saviour. Our prayer and hope is, that all these, above mentioned, may be numbered among those who are called to the marriage supper of the Lamb. We intend, if the Lord permit, to baptise some of them shortly; and may the Spirit, the water, and the blood bear witness on that day to the glory of our Lord and Saviour.

Others who came went on well for a time, but in time of affliction fell away, so the head of a family, who could not stand the threatenings of his landlord, and the abuses of his neighbours. Another sad case is that of a fisherwoman; she frequented the house of one of our Christians, heard there often the word of God and grew much in knowledge. This caused the enmity of her brothers, who tried to dissuade her from her folly, and when they saw their endeavours were useless they took an oath of her, that she would no more pass the threshold of the house of Andreas, one of our elders. She kept her word so far in that she did not enter the house, but sat outside hearing the word preached. When one day thus engaged, her brother passed by, and on seeing her pulled her away, and with abuses trampled her under feet. She was subsequently confined to the house, and no more allowed to leave it. Her imprisonment however lasted not long, for we soon heard the sad tidings of her sudden death. She had expressed a wish to see Andreas once again; but when he arrived, she was no more.

Tulu Congregation, The Lord, according to his precious promises, has been in the midst of us; He was our Shepherd, we did not want, abundantly he blessed us in private and in our meeting together. As the good husbandman he freely used his knife to cut off the wild shoots, which were springing up; and as the good Shepherd he went after the erring sheep and bore the weak. Everywhere we saw his

goodness and grace prevailing. Divine Services for them are two on the Lord's day in the morning and evening; one on Wednesday, and a prayer meeting on Friday evening. Besides this the members have been regularly visited in their house by one of us to impart spiritual instruction to them, and spread a knowledge of the truth around. On the first Monday in every month a Missionary meeting is held by one of the brethren at the station. It had also been found necessary to have a separate meeting for the women, which was held on Friday morning, as they could not attend in the evening with their husbands. For the last six months these meetings have been regularly conducted, when the great truths of the Gospel, with practical applications, are explained, and we trust they have proved beneficial to them. So one of the women expressed herself in this way to us. "All the women of this country are bad, perverted, and unsteady, and I am no better; I have nothing to trust in but Christ, whom alone I desire. But the faith and love I feel towards Him to-day, I have lost again tomorrow."

Twenty-five members were baptized during the past year, seventeen adults and eight infants; and four couples were married. When cholera and small pox were raging here, two adults and two children were removed by death. Some others of the congregation have left us and gone to different places; two have fallen into gross sins, they fled as soon as they were detected, and have not yet returned, either to the Lord or to us. The Lord's supper has been administered nine times this year.

Tamil Congregation. This consists of about 30 persons, who are chiefly under Br. Bühner's care, with whom they have on Sunday mornings divine service. In some of the members the effects of grace are visible, but it is to be regretted that this class of people, who require constant care and superintendence, seldom remain stationary for any time. Three adults and one child were added to this flock. Another, the wife of a bugler was refused baptism not shewing any marks of grace. One woman and two children were removed by death; and one couple were married.

The Boarding Schools under the care of Mrs. G. has, we are happy to say, increased in number. There are now thirty boarders, five of the older girls were confirmed on Ascension day, and on Whitsunday admitted to the Lord's supper for the first time. This was a time of rich blessing. Four that were married to members of the church, left the school, one of them, Johanna, was again received into it after the death of her husband, who, soon after their marriage died of the small pox. A very hopeful girl, 12 years old, has been removed by death, she died of fever; and was the first fruit of this school. Graciously has the Lord

spared all the girls from the angel of destruction, though hundreds fell by our sides. To him be all honour and glory.

February 28th, 1846.

C. L. GREINER.

A. BUHRER.

ITINERACY.

On account of various hinderances, as mentioned above, this necessary and important branch of labour could not be prosecuted as we could have desired; the only tour into the district made was that lately, by Br. Bühler, for about three weeks. He visited chiefly those places where the relatives and acquaintances of our own people reside, desiring to arouse those who had heard so much of the gospel already, to more decisiveness. Some of our native Christians accompanied him, and they had frequent opportunities to communicate the "Glad Tidings," The following are a few particulars relative to this short journey.

On the 16th of February we left Mangalore and went to Tandruya, where we remained for three days in the house of one of our Christians, making several excursions into the vicinity during the time. At Brincundy we visited the relatives of one of our people, when I addressed them first on the sin of Idolatry and the service of demons, directing their attention to their Creator, and to Him who had given His life a ransom for our sins. After I had finished, Titus still spoke to them with much warmth and earnestness of feeling, to which they listened very attentively and gave their full assent. On our way back we saw the idol Doorga erected before the house of a brahmin, and I availed myself of the opportunity to address the assembled persons on the unprofitableness of their superstitions. But the brahmin fearing a loss to his gains, began violently to abuse us. Our Gods, he said, appear to those only who go to heaven, that his, to such who bring offerings to the idol; to you who go to hell they will never appear. To prove the influence Doorga possessed he asserted, that she was also bringing upon us sickness without our knowing it. It was easy to prove by indisputable facts the deceits practised upon them. On the 19th we went to Moolky to our friend Br. Ammann, where we spent a pleasant day, consulting together on the best means of getting nearer to the hearts of the people. The following day we left for Santuru. During my stay there we visited mornings and evenings the inhabitants in their houses, and during the day I had many visitors at my tent. On the 23rd I sent Titus and Isaac to the east of Santuru, while I went in another direction to sow the good seed. I was astonished at the ignorance of some Roman Catholics, for when I enquired into their faith, they knew not only nothing of a Saviour, who had died for our sins on the cross

and rose again, but could not even tell who the blessed Virgin was. The heathen expressed their surprise at this. I found them besides very unconcerned, for when I sought to bring home the truth of God to their hearts they had no longer time to listen. The next morning I went to the house of a big farmer; on entering which the head man met me with the question, what our message was, to which I replied we had come to see him and his people to preach unto them the way of salvation. He replied, he thought they had already a way by which they might arrive at heaven, if there was a future state of retribution. As usual our subject turned on the worship of devils, which he pertinaciously defended, for, said he, demons are the servants of God to plague and afterwards to heal men, and on that account ought to be worshipped, I explained to him and the bystanders the relation in which the demons stood to God and man, producing testimonies out of the mouth of the people and examples from the word of God. The devil I said, is an enemy to truth, to God, and to man; if you serve him God must send you to hell, for as sure as a king would punish his subjects, who forsook him and followed the counsels of a rebellious minister, as surely will God punish you if you do not forsake this debasing service and turn to Him. From this I took an opportunity to tell them of Him, whom the Father had sent into the world to save sinners from the dominion of sin, death, and satan; and to give them power to become children of God. Some heard with attention, others thought our object in coming was to deceive. To the latter I replied, if one wishes to deceive he does it for some temporal advantage, we have nothing to gain though hundreds of you should come over to us. It was pity that brought us to you, because we saw you led away by the craft and subtilty of the devil, and we, therefore, desire to commend to you the salvation of God, which is in Christ Jesus. If you receive this message from God, well, if not, I have done my duty and the guilt of rejection falls upon your own heads. The same I had to repeat at different places to objections raised. One of them said afterwards to my people. "If you were able to put my head where my feet are I would not believe your words." Although they evinced great enmity, still I believe that some of them would come out if one could stay longer among them. After I had sent my people on with my sāmāna to Uchila, I had still a nice conversation for an hour with five farmers, who listened attentively, but did not relish much what I had to say about caste.

The 25th I came to Uchila and had my tent pitched in the place where most of the houses stood. We had soon a pretty large congreg-

gation around us, which were addressed by me and one of our Christians alternately. A toddy drawer, whose house was close by, paid marked attention and expressed himself to this effect, that he was willing to embrace Christianity if he could be protected against persecution from his own caste. We were here for a whole week and Titus, Andreas, and Enos had many opportunities of doing good among them by preaching and familiar conversation. They are a simple people, confessed they were deceived and that our way was the true one; some begged us very earnestly to come soon back again, others saying, that since we had been with them they had felt no fatigue after their days work. Here it is that we intend to place a Catechist.

From thence we went to Caap, where we remained 5 days. After breakfast my people usually dispersed in all directions to invite sinners to the kingdom of God, and their happy countenances on their return shewed that their message had been well received. During the day I staid at the bungalow to receive visitors, of whom some came several times, to whom I explained the Law and the Gospel. In the evenings we generally went out together, and preached in the fields, highways, and houses, wherever an opportunity presented itself. Often we heard them say, it was true there was but one God, who had made both them and us, and without him nothing could exist; but that God had also created the demigods and demons, whom they worshipped. My usual reply was, that God had indeed created all things, *very good*, but the evil spirits, by their pride and rebellion against their creator had fallen under the curse and wrath of God; and they were now endeavouring to deceive men and make them the enemies of God like themselves: and should you not leave off their services, God must consign you to the same punishment as He did these, whom ye worship; some expressed their fear, that should they leave off this kind of worship they would even be more tormented: to such I replied, by pointing to my own people who had formerly been in their circumstances, that nothing of the kind had occurred to them since they had given up this abomination. Or I referred them to the Son of God, who had come to destroy the works of the devil and that they had to fear Him more than all their demons, for He had power to cast both soul and body into hell—Others said, we are ignorant you must come again to tell us the good things. When preaching in the Bazaar at Caap, the brahmins evinced more hostile feelings than last year. From this I returned again by Moolky to Mangalore. The Lord be praised for the open door and the many opportunities for making known His glorious gospel. May He bless the seed sown, that it may bring forth fruit unto everlasting life.

A. BUHRER,

The department of Br. Satter's labours comprises chiefly superintendence of one English and two Canarese schools, bazaar preaching, &c. concerning which he writes as follows.

The English School, with the superintendence of which I am entrusted, is still an object to exercise our patience, not having yet recovered from the severe shock it sustained about 2 years ago, when some of its pupils were converted to Christianity. There are now about 45 boys attending the school, but only about one third part of these are natives of Mangalore, the others being children of eepoys and other strangers residing here. I have observed lately among some Brahmins an increasing desire, that their sons should learn English, but they rather choose to employ as masters natives, who happen to know a little English, than to avail themselves of a Missionary institution, of which they are so much afraid. Notwithstanding two Brahmin boys have ventured to come again to our school. In as discouraging a condition as the school is, it has not altogether proved ineffective during the last year. A small number of boys have made considerable progress in grammar, arithmetic, geography, and have been led through a course of popular Physiology. They have read the word of God; portions of it they have committed to memory; the Gospel of John, and part of the Acts have been explained to them. We frequently could observe, that these instructions in the blessed word of God produced not merely a general knowledge of the great doctrines of Christianity, but made impressions which perhaps, some day may bear fruit.

Canarese Schools. One of these is held in the same locality as the English school, with about, 24 boys; a small number indeed, still not to be despised, as at Mangalore it seems to be more difficult than in most other places to find an entrance among children; the prejudices and fears of the parents being very much against our establishing schools, whether English or Vernacular. That this fear is not altogether ungrounded, was also shewn during the past year. In the month of June five boys (they had for a short time also been attending the English school, besides the Canarese) came forward expressing their wish to become Christians. Three of them were under age, whom it therefore, lay not in our power to receive against the wish of their parents, who hastened to reclaim them as soon as they became aware of their childrens intention, A fourth soon gave way to the entreaties and tears of his father; he has since, however, continued to attend our schools as before. The fifth, a youth of 18 years, a Roman Catholic, remained firm, though his mother tried every means in her power to win him back. He is now in our boarding school. The brethren who

have the charge of that institution speak well of him. One of the three who were not of full age, had subsequently been cruelly beaten by his father, and I am sorry to say, I have seen him no more since; lately I have heard that he is now attending a heathen school. Another, about 15 years of age, by the name of Pratcha, was a fine lovely boy of great talents, and an engaging disposition. He withstood his fathers endeavours to bring him back for several days, and would not leave us on any account, and only yielded when we were obliged to send him away, his father having lodged a complaint against us with the magistrate. He had been much attached to us, and we were sorry to lose him. He has since died of the cholera. In his last moments he asked for his Christian books which he had received in our school. Opening them he looked up to heaven and said to those around him, that he was now going thither: thus he died some months ago. A second Canarese school has been established in another part of the town, in the front of the Gnyānādiṭṭi Devastana. It is attended by about 20 children, chiefly boys and some girls. The school being quite in its infancy there is not much to be reported of it.

Another branch of my labours has been preaching in the Bazaar; what fruits have been produced by this, I cannot say, futurity perhaps may reveal some. At different times, I have met with different treatment: sometimes I have been insulted, but more generally I have met with a friendly reception, and more so latterly than a year or several months ago. I have now begun to preach regularly every day.

During the course of the year I have prepared for baptism and baptized four persons. The first of these was one of my servants, a youth of about 18 years of age, he was baptized on the 20th of June. His conduct has hitherto been satisfactory. On the 2nd of November I baptized two servants of G. S. Forbes Esq. of Belligherry, who had sent them down to Mangalore for a season on purpose that they might have the benefit of being regularly instructed in the doctrines of Christianity by a missionary, and afterwards baptized. On the same day I baptized a stanika Brahmin of 35 years of age, from Pertoor, a place about 60 miles to the North East of Mangalore, with a large temple establishment, in which he had been employed as a sort of Levite. He came first to me about the middle of last Munsoon, shewing me a tract which some time before he had received. He said, he was convinced of the truth of this book, and he had been speaking about it to the people of his village, and told them that it was not right to worship idols, and to make differences of caste, and that in consequence, he had been deprived of his employment, which consisted in dressing the god, supplying him

with food, trimming the lamps of the temple, &c. As there was much confusion about him, I did not know what to make of the case. I spoke kindly to him, encouraged him to be faithful, gave him some more books and advised him to go home again, to be diligent in reading these books, and in prayer. After the lapse of about 2 months he came again telling me in tears, how much he had since been persecuted on account of the word of God, and asked to be received into the church of Christ. He manifested such a desire after the word of God, that it was a delight to instruct him, and he gave such unequivocal proofs, that he had come under the influence of the saving grace of God in Christ Jesus, that I soon felt confident to baptize him. He has since lived with me and continues to receive instruction, and I hope, that by and by he may render us valuable assistance. In the beginning of January I went with him to *Pertoor*. We spent there one day, and a happy day it was indeed. The people of the place were all anxious to see him; we had, therefore, visitors in the Bungalow the whole day; old and young, small and great, rich and poor, all came. Nathanael, such is his new christian name, testified to all of them the things of the kingdom of God, in a manner which did him credit, or rather which shewed, what the grace of God already had accomplished in him. They treated him with apparent respect. Some who shewed a disposition to mock he put to silence with Christian meekness and firmness. He was indefatigable in preaching the word of God to every one, and when I reminded him not to forget his dinner he replied, I have no want for food to-day. At noon we had no visitors for the space of about two hours. During this time he lay on the ground or stood in some cover, shedding tears on account of his aged mother, who would not listen when he invited her to follow him. In the evening we went to her own house; she did not allow him to enter it, however, nor to touch her and bitterly lamented, that it should have been her fate to have born such a son. On my way to *Pertoor* and back to *Mangalore* I stopped several days at *Udapi*, a considerable town on the coast, about 45 miles north of *Mangalore*, and one of the most celebrated and holy places in this district. The great anniversary in honor of *Kristna* was just taking place, and great multitudes from far and near had come hither on pilgrimage. I stayed for several days and preached six times in the bazaar to large crowds of pilgrims. Excepting two times, when by some the message of mercy was received with disdain, I was listened to with general attention, and it may be, that now and then a living seed has entered the heart of a weary pilgrim, and will spring up and bear fruit for the great day, when we expect to see more of our labour than we do now.

MANGALORE, 28th February, 1846.

G. F. SUTTER.

SEMINARY.

The occurrences of the past year have again reminded us of the uncertainty and changeableness of all human things. By the removal of the brn. Moegling and Weigle on account of ill health, this Institution was deprived of much efficient help, and our plan of teaching was necessarily somewhat restricted. Br. Moegling's indisposition prevented him in some degree from carrying on the labors of his department with his usual vigour, and on his being obliged to set out for Europe the chief burden of superintendence and teaching fell on Br. Metz.

The arrival of our dear fellow labourer Br. Moericke was therefore hailed with great pleasure, though as yet he is chiefly engaged with the study of the language, still he renders some valuable assistance, and we hope ere long to see him fully participating in the cares and guidance of the Institution.

The following changes have taken place among the boys, the 1st. class, formerly consisting of the five elder boys, was dissolved for the following reasons. One of them by name Christian, was sent to assist br. Laver at the newly established station of Honore; another Jacob, was given to br. Greiner to work among his congregation as Catechist; the third, Herrmana, accompanied br. Moegling to Europe. (These are the three Brahmins whose conversion caused formerly such a great ferment.) The fourth, Stephen, was removed by small pox, at a time when we had hoped to see him soon usefully employed in the Lords vineyard. We trust he died in full reliance on the merits of his Saviour, testifying on his death-bed, that he knew that he had received forgiveness of his sins through Him. The 5th George, is still with us, partly engaged in the Lithographic Establishment, and partly superintending daily for some hours, one of the younger classes; so that now our boys are composed of three classes. The following boys left our Institution during the past year. One, sent a few years ago by br. Hebiel, was at his request sent back to him. Another of the elder boys, formerly a Roman Catholic was sent to the Hills to assist br. Weigle in his endeavors to preach the Gospel to the Canarese-speaking Badagars, who are by far the most numerous among the Hill tribes. The boys mentioned in our last Report, as learning trades, on account of deficiency of talent or advanced age, have continued their various occupations: we have now book-binders, tailors, locksmiths and weavers; and several are engaged as servants at our different stations.

On account of so many boys leaving the Institution during the past year the first class was diminished to eight, and the second to ten;

And the third being too numerous, we supplied the 1st and 2d from the more advanced of the latter to get a due proportion in each. Seven of the boys at the beginning of last year were still unbaptized, and on some of them applying often for this sacred ordinance, we baptized them in hope of their becoming one day living members of the mystical body of Christ. For want of more able teachers we were obliged to take several of the elder boys to act as monitors, and to take the superintendence of the younger ones; by which means we did away for some months with the necessity of having a heathen schoolmaster. They were instructed in the following branches of useful knowledge.

1st Class, by Br. Moegling, a course of Logic, a treatise of the Manifestation of God in the world, and Church and Profane History; by Br. Metz, Bible Analysis, Geography and Mathematics. *2d Class*, by Br. Moegling, Dr. Barth's Church History, Geography, and History of America. By br. Metz, explanation of the Gospels and Acts, repetition of Church History, Biblical History and Geography, Arithmetic, Geometry, and English and Canarese Grammar. By Mr. Ball, Translations from English to Canarese and vice-versa, and English exercises in Reading and Writing. They had also daily one hour's Instruction in Tulu. *3d Class*, by br. Metz, daily two hours, Biblical History, Geography, and Arithmetic; br. Mocricke has lately commenced to give this Class some lessons, Mr. Ball instructs them in the Rudiments of the English and Canarese languages, and the Moonshee in Tulu. *4th Class*, are still more or less engaged in learning the letters of the Alphabet.

It is a cause of thankfulness towards the Lord, that while the small pox and cholera were raging around us, and carried many into eternity, the boys were most mercifully preserved, one only having died. With regard to their moral improvement there remains much to be wished for, but we work on in hope, laying hold by faith on the Divine promise, that his word shall not return unto Him void, but shall accomplish that which He pleased, and shall prosper in the thing whereunto He sends it.

February 28th, 1846.

J. F. METZ.
C. MOERIKE.

PRINTING ESTABLISHMENT.

Books Lithographed from March 1845 to March 1846.

1. CANARESE.	Pages.	Copies.
Hymn Book, <i>2d Edition</i>	93	525
Tract on Religion, by BR. MOEGLING, (<i>finished</i>).....	32	2,000
Review of the Hindoo Gods, by BR. MOEGLING	72	1,500
Geography (Translated from the German) by BR. SUTTER	220	500
Spelling Book (<i>reprinted.</i>).....	28	1,500
Tract on Caste, by BR. MOEGLING.....	39	2,000

2. TULU.

Tract, Sufferings of Christ, by BR. AMMANN.....	42	800
Epistle to the Romans, by BR. GREINER.....	53	400
Epistles, 1st and 2d to Timothy, Titus, Philemon, He- brews, 1st and 2d of Peter and the Epistle of Jude, by BR. AMMANN.....	104	400
Gospel of St. Luke, (<i>not finished</i>) by. BR. BUHRER.....	80	400

3. MALAYALAM.

Ancient Proverbs in 3 Parts, <i>1st Edition</i> , by BR. GUNDERT	130	500
Tract, Incarnation of Christ do. by BR. G.F. MULLER	15	500
Ancient Proverbs in 3 Parts, <i>2d Edition</i> . do.	120	500
Tract, Incarnation of Christ do.	14	500
Hymns.....	16	250
Tract, An Abridgement of the Pilgrims Progress, by BR. } CHR. MULLER.....	29	500

J. F. METZ.

MOOLKY.

Rev. J. Ammann, and Mrs. Ammann.

The erection of a Mission House in the old Fort at Moolky, as mentioned in our last Report, has been completed and br. Ammann, repaired thither in the beginning of July. He was joined by Mrs. Ammann in November last. Concerning his labours he writes, "since my removal from Kadike to Moolky I feel, I am where I ought to be (*viz.*) in the midst of the people, and the visits of Natives from Moolky and its vicinity are much more frequent, which gives me many welcome opportunities to sow the seed of eternal life. A knowledge of the truths of the Gospel (I observe) gets more and more abroad, tho' not as yet to

the saving of the soul, for indifference with regard to their eternal welfare, a tenacious clinging to caste, and the hold family connections have on them, are the great drawbacks, the power of darkness employs to keep them in their state of bondage. The cross of Christ is still a stumblingblock to some, and foolishness to others.

The *Congregation* has not increased during the year, except that the young man who had, as formerly mentioned, relapsed again into heathenism, was restored to Church fellowship. It may be said of the members in general that they are growing in grace and adorn the doctrines they profess; yet are there not wanting instances of lukewarmness, that tend to grieve and discourage us. Two have fallen asleep in Jesus, one of them in consequence of a fall from a high tree. A few days previous to this, the death of one of his children, and the preparation for partaking of the Lord's supper, brought him into nearer communion with the Lord, and wrought in him a desire for heavenly things. The second who died was the Bramin youth, who was baptized 2 years ago at Kadike. He was attacked at the beginning of October by cholera, and the Lord saw fit to gather him the same day into his barn, as a shock of corn fully ripe. He exhibited, especially during the latter days of his sojourn here, a lively faith towards the Lord, who had washed him by his blood, and purchased for him acceptance with God. His end was peace, being fully assured that he was a child of God. It causes joy and tunes the heart to the praise of the Lord to see one, a short time ago enveloped in gross heathenish darkness, now depart in peace as a Simeon of old. Oh that all living members of our glorious Head would be aroused and pray like the widow in the Gospel, unceasingly for a richer outpouring of His spirit upon all His people, but especially upon His servants who work among the heathen, that they might stand in the power of God, and be enabled to rob the strong one of his prey.

During the year I made three short journeys, and I am happy to say, got free access to the people, whom I admonished and begged to be reconciled to God, seeing, that the kingdom of God was brought nigh to them, and that now was the acceptable time. On my first journey over Caap, Ooduppee, Purdura to Agumbi, I had chiefly to combat with Brahminical superstition; the second was to Mudabidur to a festival, held in honor of Mariama or Doorga, where Jain unbelief, which holds that the world is uncreated, eternal, and not governed by God, presented itself to me. On the third, which I made to Caap, I met with the slavish superstition of the Tulu people which they have with regard to their demons, and which proves the great barrier there to the pro-

gress of the Gospel. May the Lord soon, by the spirit of His mouth, extirpate these lying inventions, and cause the inhabitants of the Land to learn Righteousness.

March 3rd, 1846.

J. AMMANN.

HONORE STATION.

Rev. J. Layer, and Mrs. Layer, Catechist Christian.

The place had been chosen for a Missionary station seven years ago, and occupied then by br. Lehner for several months. But as it was deemed more necessary to increase the number of labourers at older stations, it was given up again, and br. Lehner removed to Dharwar. Still it seemed very desirable, that the work there should be resumed at some future period; for though Honore in itself is not a large place, and contains only a population of from 4 to 5000 souls, it yet seems to be the most appropriate centre for the evangelization of North Canara, upon which from Moolgre, near Mangalore, until the Goa frontier, there had been until now no missionary station. By the grace of God this desire has now been accomplished; and agreeably to the will of our society I left my former station Dharwar at the end of October, 1845, in order to plant the standard of the cross in these regions. I arrived here with my family on the 6th of November.

After my arrival here I endeavoured, above all things, to preach the Gospel among the people as frequently as possible. In doing this I found that, owing to Br. Lehner's former labours here and the occasional missionary visits of several of the brethren in our mission, many had already some idea of the nature and end of missionary operations among them. This previous knowledge, however, I found to have no other effect than that of making the people either more opposed, or more indifferent towards the Gospel. It is but a small number that lend a willing or an attentive ear to it, several of the Brahmins, though treated by me in a very friendly manner, behaved themselves so rudely towards me, that I never experienced the like in the eight years that I was stationed in the southern Mahratta country. One of them even went so far as to threaten me with the stick, he has however since behaved rather friendly. Many others again I find so exceedingly indifferent, so altogether immersed in worldliness, that even the most direct and stirring attacks upon their false religion does not rouse them from their carelessness. Indeed often I could not help being astonished at the listlessness and dumbness with which, especially the

shopkeepers, listened to my attacks on their idolatry. This dumbness seems, however, to be owing both to their indifference, and to their utter want of knowing how to defend their religion, and I have often been struck with the difference that in this respect exists between the people in the Southern Mahratta Country, and those in these parts. There the people, even the less educated, know much better to reply to a missionary in defence of their religion and in general manifest a much greater degree of religiousness of course in their own way than is the case down here. This greater religiousness seems, however, until now as the paucity of conversions proves, to have operated rather as an obstacle than as a help to their embracing the Gospel.

Greatly was I surprised to see the effect that has been produced on the people there by the conversion of the Brahmin youths, that took place at Mangalore two years ago. They seem to have been stricken by it with terror and dismay before the Bible and the Missionaries. As they tell each other, that these had been converted, or, as they express it "bewildered, made mad," by reading the Bible, it is very rare that any body desires to have a tract, or a portion of the scriptures, because they are afraid of getting similarly bewildered and mad. The time will however, doubtless come, when many a one will rejoice at the madness produced in him by the word and the spirit of God, and praise and bless God for it for ever. How much the people are afraid of any closer approach to the influences of Christianity, may also be seen from the circumstance, that my water bearer left my house and service the very same day, that I first invited him to come to the Canarese service in my house. I know, that he was very glad of having got a situation with me, and as on account of his willingness and diligence, I treated him in a very friendly manner, there could be no ground for dissatisfaction on his side. Nothing, therefore, but a hobgoblin-like dread of Christianity could have induced him so suddenly to give up his situation. I could mention several instances of a similar nature.

Canarese schools. I have as yet but one. This was commenced by Mr. Lehner, while he was stationed here, and has been continued by the Sub Collectors, that have been since residing here, at their own expense. On my arrival here Mr. Ward, the present Sub Collector of this district, gave it over to me, but kindly continues to defray the expenses of it. The number of scholars, in spite of much exertion, is increasing but slowly, and a principal reason of this is the superstitious fear, that by the reading of Christian books, and the contact with a missionary the boys might become mad.

I have a Canarese service every Sunday, but my hearers consist only of three Christians, and two or three heathens.

Every Saturday morning some thirty poor people come to the Mission compound, in order to receive some rice, bought for them from the contributions to the poor fund of the residents here. While distributing this earthly bread we direct their attention also to the bread that came down from heaven, and giveth life unto the world.

As there are only a few Europeans here, I should consider it as a disproportionate expenditure of time, and especially of eye strength, as I suffer from Ophthalmia, to preach every Sunday in English, and hence I do it at present only once a month.

In the middle of the month of December, I was for eight days on a Missionary excursion towards the North, where I preached the Gospel, especially in the three considerable places, Coompta, Gokurna, and Ancola. In the celebrated place of pilgrimage, Gokurna, I expected much opposition from the brahmins connected with the idolatrous shrines there; but the Lord enabled me to give testimony of Him without being much molested; I did not fare so well at Ancola. There a brahmin tore a tract which I had just given him at his own request, in pieces before my eyes, after he had scarcely read the first line of it, which too contained nothing but the simple statement, that all men were sinners; I was much hurt by this, but recollecting myself, I made merely a passing remark on the wickedness of his conduct, adding, that it mattered not much as I had many more tracts, and as the more were torn, the more we would get printed.

On this tour I had the joy of baptizing a servant of Mr. Forbes the assistant collector of that district. The manner in which he was brought to the knowledge of the truth shows, how the Lord is still "a God that doeth wonders." He had come from a great distance to visit his brother, also a servant of Mr. Forbes. The latter had become a Christian shortly before, and without the former having heard of it. Great was his anger when on his arrival, he learned that his brother had left the way of his fathers, and he would probably never have come to see him, if he had been informed of this before. Having, however, come from so far he remained with his brother, and afterwards entered the service of Mr. Forbes as a water bearer. By the religious conversations his brother had with him, as also by attending the scripture reading meetings, held by a native christian school-master, whom Mr. Forbes employed for the purpose of instructing his servants, it was not long before he became thoroughly convinced of the vanity of the Hindoo religion, and before he followed the example of his brother in becoming a disciple of Jesus.

In the middle of January I visited with my Catechist Christian, an

idol car-festival in Moradeshwara, two stages south of Honore on the sea shore, (Christian, who is a great help to me in all my Missionary doings, is one of the brahmin youths above alluded to.) Here we sowed much of the good seed of the word of God. Now and then our message was well received, but still there were many opposers, and some of these evinced their opposition not only in words, but several times also by throwing small clods of earth and other things towards our backs. The Lord, however, suffered us not to be in any way harmed. A most remarkable sign of the unity of their opposition was the fact, that, during the three festive days, not a single individual accepted of a tract though I always carried some in my hand, and offered them to such persons as I thought were able to read. There must needs have been among them a previous agreement, that no body should take any book from me. But, though they had thus agreed, not to receive any instruction from our books, there was none that could prevent us from opening wide our mouth in order to speak to them of the things belonging to their peace, for which the Lord be praised.

Though the "heathen thus rage, and the people imagine a vain thing" the decree of the Father, "yet have I set my king upon my holy hill of Zion" stands unaltered and unalterable, and must in its time be acquiesced in by *every* tongue to the glory of God the father, Phil. 2, 10.

May he give grace to me and all his servants, in the constant and believing view of this and similar promises, cheerfully to labour, to bear, and to suffer, until we have fulfilled our course.

February 28th, 1846.

J. LAYER.

DHARWAR.

*Rev. J. C. Lehner, and Mrs. Lehner, Rev. F. H. F. Albrecht.
and Catechist Christian.*

At the close of eight years labour, in proclaiming the precious Gospel to the people here about, we must still express our feelings and experiences in the words of the prophet, darkness covers the earth and gross darkness the people. The apparent fruitless result of our ministry, teaches us more to enquire into the state of our own hearts, and causes us to cry out "How long O Lord how long" wilt Thou not look down in mercy upon us and this people, and send us help from thy sanctuary. At a retrospect of the occurrences of last year, the Lord seems to answer "I come to execute judgment, and will not give my glory to another neither my praise to graven images." He spoke to them with

a loud voice, for cholera, small pox, and measles followed rapidly one after the other for about six months, and carried off their hundreds. For all this his anger is not turned away; but His hand is stretched out still. For the scarcity of rain the last two years was productive of much distress, and sickness has raged again as terribly as before. Oh that they might know the hand that afflicts, and kiss the Son lest his wrath be kindled upon them. Though they seek in such times of need to appease by all means their idols, yet are they certainly then more susceptible of truth. But when the rod is removed, they are like the man who beholds his face in a glass, and straightway forgets what manner of man he was.

We must repeat again, that a head knowledge is gaining ground, and we meet but few who seriously defend their idols; were a novice to hear their often ready consent to the truths advanced, their frequent assertions, that they believed the time was not far distant when the gospel would supplant their idolatry; he would be ready to suppose this a field ripe for harvest. It may, therefore, naturally be asked, what then are the hindrances that oppose the reception of christianity. The simple answer we can give is, that on the whole they are still too well off with regard to temporal things, and require to be more humbled yet, ere they will heartily welcome the message of salvation to lost sinners. Their heaven lies in temporal things, the invisible have little attraction, and are not worth in their sight the sacrifices which loss of caste, and hatred of kindred would bring upon them. Could Christianity, however, be adopted without any such disadvantages, and a few decided men would set the example, we make bold to say, that hundreds yea thousands would gladly make the exchange; as it is, our work among them is a discouraging and arduous one, calling for much faith, patience and perseverance; and we would earnestly beg anew of our Christian friends to assist us with their prayers at the throne of grace. For we believe, that if we continue and faint not, the Lord will still be gracious to this sterile land and fulfil our desire of seeing many souls brought unto Him.

By the desire of our committee, as mentioned under "Honore Station" Mr. and Mrs. Layer left us at the end of October last for that place. It was very gratifying to see the attachment manifested by many towards him at his departure, several respectable men coming from a distance to bid him farewell. And we sincerely hope, that the word he so faithfully dispensed for eight years may not be lost upon them, but be yet a crown of rejoicing for him at the great day.

Our work is still of a mere preparatory nature, as *bazaar preaching*,

superintendence of Schools Tours into the district. Canarese and English services we have regularly on Sundays. The Lord be thanked, that with little intermission we could carry on our blessed work. In the villages we have always a more ready and simple kind of hearers than at Dharwar itself, considering that we have now proclaimed here so often the Gospel, so that children are acquainted with the message of the Padres; we turn now our attention more to the former. Though we cannot speak of success, yet do we observe the word spoken, works, like the leaven in the gospel, among the large mass, which causes some here and there to be discontent with existing things, and to seek for something better. A case that came under our notice, though not much stress is to be laid upon it, will serve to illustrate what we mean. In July last we had a visit from a Lingite Priest, and about two hundred of his followers from a village called Managuaddy, about 20 miles east from this. They came on a Sunday morning all cleanly dressed, and behaved uncommonly quiet during their stay of three hours. They brought with them a number of books they had formerly received from us, and said, that they were constantly reading them, being convinced, that the truth was contained in them, and that their religion and religious books were false, and had been consequently discarded. They went further, they asserted their belief, in the Lord Jesus Christ and considered themselves his disciples. We were of course greatly rejoiced by their uncalled for declaration; but after further conversation we found, they had fallen from one error into another. Their priest had conceived the idea, that he was an incarnation of Christ, ordained to bring these idolaters to the knowledge of the true God; being better pleased with the idea of converting others than to be converted himself, He was displeased with us, when we pointed to himself as being a sinner who needed a Saviour, and begged him to desist from his self delusion. He left us and we have not seen any thing of him since; but we have had several opportunities to converse with his followers, who set very light by caste, and seem on the whole an interesting set of people. They form a counter part to the old "Kalegnānies," and we hope that the Lord will still direct many of them both to the true wells of salvation.

About a month ago three men heads of families, paid us a visit, and remained with us for four days, hearing the word of God daily. They come from a distance of about 25 kos, and expressed a desire to become Christians with their families; as, however, we could not hold out any prospect of temporal support, they began to waver and returned home. They were seemingly nice moral men. Several young men whom

we have known, ever since we were here, express their belief in the Saviour, but as yet have not courage enough to make an open profession of their faith. A young Tamil man applied for baptism, yet as we could see no marks of grace in him, we were obliged to refuse him the ordinance.

Our congregation has during the last year not received any addition, on the contrary, it was diminished by seventeen, 11 of these went away with the 23rd Regiment, 4 others changed their residence, and 2 were excluded from the congregation for immoral conduct. Four children, 2 girls of our institution, and 2 infants were baptized. The Church, spoken of in our last report, was finished by the end of November, and it was opened for divine service on the 14th of December. Some kind friends in Bombay presented us with a small bell for the same; and we take this opportunity to express our sincere gratitude to all the friends, who have so liberally come forward to aid us in this undertaking. The cost of the whole as it now stands, with the Bell, Chairs, Carpets, Mats, Hedge, Road, planting Trees, &c. is 4,539 Rs. of which, as will be seen by the subscription list below, 4,468 Rs. 12 As. have been received.

Our Boarding School, consists at present of 12 girls. The three eldest were during the past year, sent down to Mangalore to be married; another was taken away by her mother for the same reason; and the 5th accompanied Mrs. Laver to Honore. One new one has entered. It is with gratitude towards the Lord we can report, that though much sickness prevailed all around, they were spared. They go on with their daily routine of work satisfactorily, part of the day engaged with reading, writing, casting accounts, &c. and the other parts employed with needle-work. We see as yet no change of heart in any one of them, but their moral state is certainly improving.

The number of our boy's schools is at present three, numbering about 170 boys, two of them at Dharwar, and one at Nerindra; that at Naulur was given up by br. Laver on account of the school master's ill conduct. The work among them is a patience-trying, but a necessary one, since it is the growing generation that we can look to with some degree of hope for success. For want of Christian teachers we are still obliged to employ Lingite Priests for school masters, and on this account must exercise a more vigilant superintendence. These priests enter our service, as they confess themselves, merely for a livelihood and, therefore, carry on their work, as may be supposed, very mechanically, and read our books because they are obliged; and when exhorted to attend to the truths contained in them they give evasive

answers, saying, if you could attest them by wonders and miracles, as Jesus and his Apostles did, we with many others, would readily believe: or they will say, I am convinced of the truth in my heart, but I dare not shew it openly. Notwithstanding all these discouragements, we may say, that our labours have yet in some degree been crowned with success; as some of the boys have become more attached to us, and have gained no inconsiderable acquaintance with, and in some cases even a desire for, the word of God; which by divine grace, may once become the best weapon against caste distinction, idolatry, and the other strong holds of Satan. They read and commit to memory historical portions of the Old and New Testament, and are afterwards questioned as to the purport of the same. In general Geography they make satisfactory progress, and their ideas get enlarged, since they know that beside the Canarese and Mahratta there are still other nations, and beside Hindoostan many other countries. Arithmetic is a favourite employment with them, in which they are quick, as long as it goes mechanically; but any branch of learning that requires some thought as Grammar, they shew no liking for it. One great obstacle to a fuller training is, that they generally leave the school, as soon as a prospect opens for their being admitted as aspirants for government employ.

The day school for girls contains 15, but we are sorry to say they are not getting on very well; it chiefly arises from the indifference of the parents to female education, and the consequent irregular attendance of the girls.

We have been enabled to make several missionary tours during the year, and a short extract will be given below regarding those made by br. Albrecht.

Into the hands of our Lord, who has preserved and supported us through another year, we humbly commit ourselves anew for His guidance and protection for the coming; and may He soon answer our prayers and bless our labours, so that many may yet be gathered unto Him.

February 28th, 1846.

J. C. LEHNER.

F. H. F. ALBRECHT.

Extracts from a Diary of Br. Albrecht.

The impressions which I received on the four tours of about three weeks each, was a confirmation of the repeated assertion, that a head knowledge of the principal truths of Christianity evidently increases; for often, when I entered a village, I was welcome by expressions like these, "Ah! the Padre comes, he will tell us, that we are sinners, and

must repent and believe in the Saviour Jesus Christ. The message of the Gospel was generally well received, all acknowledging it to be truth; but the faint convictions they may have, are counterbalanced by prejudices, arising from caste and their scrupulous adherence to the traditions of their fathers. Hence it is that they seldom exhibit a lively interest about their soul's salvation, and when urged to greater concern for themselves, they are ever ready with excuses. In Nuggykerry for instance, after pressing upon my hearers the necessity of their conversion from dumb idols to the living God, one replied "Christianity cannot be so excellent as you represent it, since I know many professing christians who have illicit intercourse with women, curse and swear as we do." When again I requested them, to let their wives and children hear some thing of the glad tidings which they had heard, another said, why? for the females are no better than cattle, unable to understand any thing regarding heavenly things, and excluded from everlasting bliss. When quoting passages from scripture to falsify his statement, and referring to the state of European females, he replied, your women must be different beings, then, from ours. In Dshavala-Nuly kuttad, a large number of the villagers collected round me by moon light, as they were engaged the whole day in their fields, nearly every one bringing a bundle of straw for a seat, listening with apparent attention for $2\frac{1}{2}$ hours. They were very quiet till the last half hour, when they began to bring forward some of their objections. One endeavoured to vindicate his Suktee pooja (the worship of goddesses) by saying, that if God sent his wives to save those who believed in him, it was the same as if he did it himself. I then shewed them, that it was derogatory to the character of God to paint Him as man, having wives and children, that He was a spirit, and that those who worship Him, must worship Him in spirit and in truth. Another remarked, what would become of our temporal concerns should we do, as you directed us? for by attending so exclusively to the word of God, we must needs be losers in temporal things. As a proof, how in the kingdom of God devotion and labour must go hand in hand, I related to them the case of our forefathers, shewing, that while they were prostrating before the work of their own hands, and without God in this world, they had been unlearned, cruel, and were often suffering from want; and that our present state of welfare, science and security was the fruit of worshipping the only one true God through Christ Jesus; to which they all gave a listening ear. When after this the son of the headman of the village asked for a book, I having gratified his wish, enquired of him, whether he was still expecting help from these idols, pointing at the

same time to one, he replied, you have given me a book, but should I ever so long ask one from this idol he would not be able to give it me, much less eternal happiness.

In Singana koppa they agreed to all that I advanced, except the caste question, for said some, should we give up this, we would be like the despicable Parias. On my asking, whether the Europeans, who were without caste, were like the Parias, or whether they with their caste were better and wiser than others, they answered with a laugh. At Rangapoor I found a Roman Catholic chapel. There are in the vicinity of this place about 70 or 80 roman catholics; but though it was on a sunday, the greater part of them had gone to their fields. The heathen told me that they were like themselves; kept up like the rest the distinction of caste, and that the low castes of them, called Schandālas, were not even allowed to enter the Chapel. At last, some, after I had called for them, came, and I had a long conversation on the profanation of the sabbath, the offensiveness of caste distinction among Christians, on image worship, meritorious acts, and on their not acknowledging the word of God as the sole rule for life. They exhibited great ignorance of the Bible and produced therefrom strange arguments: the most gifted among them said, the Papa raib (so they call the Pope) must be the apostolical representative and teacher of all; for after Judas had fallen away, another was chosen in his stead, who was to watch over the rest of the Apostles and their doctrine, which office was by succession brought down to the present Pope. With regard to the fallen nature of man, he partook of the ideas of his heathen neighbours, namely, that sinful desires and a carnal mind were implanted by the Creator. From the word of God he refused instruction; and after two hours conversation they left me saying, between your English Gospel and our Roman way, there is such a difference, that we are persuaded yours must be from the Devil, for ours is right. At Hullamby I had a great number of hearers, among which especially an attentive man, who made many questions, attracted my notice. After having visited me repeatedly he told me, that he had considered all he had heard and found, that it was true and good; but, said he, I cannot comprehend how you can commit such a sin as to kill and eat animals. I directed his attention to the difference between the various degrees of life in nature; and that not that which entered into the month was polluting man, but that which came from the heart. After considering again for a time he said. The people of this country are indeed a bad race, for if any one eats meat it must be sin, yet they are not ashamed to treat their sons and daughters like mere flesh, because they sell them in marriage for a few rupees,

At Kallegadigee, I had a number of simple hearers, but a disputatious Vishnu Brahmin tried to disturb, and he found between Krishnu and Christ not only a similarity in their names, but also in their offices; for, said he, Christ promised to be with his own always, and Krishna has been at one and the same time with all his sixteen thousand milk women. At Dasty koppa I heard a dispute going on, among those who had just heard me, and was pleased by the remarks an old man made, for he zealously defended, that all men were alike with regard to caste, and sinners before God: and that, should they ever inherit eternal salvation they must have a saviour to atone for them. This encouraged me to hope, that the word spoken does not always fall on stony ground. At Bullawundra I had among my hearers a Lingite merchant, who had come with the Dessai of the place, when speaking on the distinction of caste the merchant remarked yes, Garuda, by being Vishnu's vehicle, is yet holy to the Brahmins tho' he feeds upon carcases and the refuse of all castes; so if a low caste is once in your, or Government employ, none, not even the Brahmins, are afraid of being polluted by him, and sit together on the same mat; since you are like gods even a pariah is no more unclean thro' your presence. At Hullgerry I lodged in a Davana's temple and had a good many hearers. The Poojaree, a simple man, after he had dressed the idol came and invited me to see, whether I did not like the appearance of it. I told him, God could have no pleasure in such things, that, since he was a spirit, he required a spiritual service, which, however, was beyond his comprehension. On his affirming, that God must dwell in man, since without this man would have no desire for him, I replied, as unlikely it was, that a king would dwell with pigs, so unlikely was it, that God would make His abode in the heart of an unconverted sinner. To prove, that without God there existed nothing, and that since the living soul existed, and that consequently God must dwell in it, an old man brought a little looking glass and kept a stone before it, saying, that as the reflection was nothing, so in this world all was deceit and delusion wherever God did not dwell. On asking him whether the weaver was existing in the clothes he had on, he replied with a laugh, how can that be; upon which I endeavoured to shew him the difference between the Creator and the creature; and that God was invisible, but by the visible things he had created we might know his Eternal power and Godhead, and glorify and worship him aright. At Hully koppa, where, among a large number, some seemed to listen with interest; one affirmed, we Hindoos have to bear the sin of Government: for since the English have come to this Country, poverty, sick-

ness, and misery have greatly increased among us. I told them, that each man had to bear his own iniquity and if it was so, as he said, it was in consequence, that they despised the truths of the word of God which had been proclaimed to them since the English had taken possession of the country; and that, therefore, they should acknowledge the finger of God in this matter, turn from dumb idols unto the true and living God. Another said how can I help it if I have to bear the sins of former births; but seemed to be satisfied when I told him, that their doctrine of Metempsychosis was an idle dream, since this would prove God to be a fickle being like ourselves. Another sought to ridicule, saying, if Christ was man, he could not be born without a father and if he was God he could never have died on the cross. Whom I answered, that if he had once eyes to see, and ears to hear, he might be able to comprehend something of this mystery. While at Hully hall I visited an idol feast that was held in a village a few miles off, and after I had preached to them a Brahmin observed, do not get tired of preaching to us, for many Brahmins have already got an insight into the falsity and absurdity of our religious observances, and only keep it up because they are afraid of losing their authority. A Jain remarked, that tho' they might have knowledge, yet the iron fate that was pending over them could not be resisted, and, therefore, they would not abandon their present way. I told him, that it was the will of God that all should come to the knowledge of the truth, and that consequently Christ had died to procure for us the means of reconciliation with God. He meant, it was a hard thing to know the will of God, since every one considered his religion the true one. I told him if I would speak to you of apples and pears of my native country, you would not know what I meant, until I was able to shew and let you taste them; and so it is with the doctrine of Christ, you will not know, whether it be of God or of men until you learn to do the will of God, and that which is good and right. In Hully hall itself, when speaking in a shop to about 30 men, I was greatly pained by hearing an old man of about 80, use most indecent expressions. Another of them, to hold the doctrine of the cross in ridicule, bound two sticks together in the shape of a cross and held it up saying, here is your God! I told them, they shewed plainly what manner of spirit they were of; spoke to them of the difference between protestant and catholic christians, and their sinfulness in ridiculing before they rightly understood our religion. On sunday I went to the Roman Catholic Chapel at that place, hoping to find it filled, found it, however, quite empty, as they all had gone to the market. After much trouble I succeeded at last in collecting 4 of

them, to whom I read and explained the 4th chapter of Hebrews, but could make little impression upon them. A formal affirmative was all I could get from them. The afternoon of that day I spent in the house of a nice young man of portuguese descent, who with his family rejoiced me greatly by their hunger and thirst for the truth. When preaching in the village Benasy to a goodly number, one said ; as all the streams and rivers flow into the same sea, so the creed of the different forms centre in one God ; one calls him Bussawa, the 2nd Linga, the 3rd Hanamanta and so on. Another said, if we are to care little about earthly goods, why did you English take away our country for the sole object of making money ? I told him, that on account of forsaking the true and living God, God left them without a king or a prince of their own ; and that it was the true God whom we worshiped, who gave the kingdoms of the earth to whomsoever he pleased. In the large village Beedee I could for some time not get any hearers, since a rumour had got abroad, that I had come to give meat to eat and spoil their caste, but had a willing audience, as soon as they found that they were deceived. One of the brahmins who had collected said, that they the brahmins, deserved a higher and better rank among the rest, because they were twice born ; which gave me an opportunity of speaking to them of the new birth in Christ. Another old brahmin made repeatedly the objection, if Christ does not visibly appear to his believers, it is vain to believe in him, and besides, what help can you expect of one who was liable to death like other men. On my explaining to him, that he gave his life willingly as a ransom for our sins, he asked, whether I had received forgiveness of my sins. My answer was, by the grace of Christ I could answer him in the affirmative ; he with a contemptuous smile, " if you are free from sin why do you say, that none can do meritorious acts ? for by your being reconciled your works should be sinless, and therefore propitiatory for others. I explained to him, that there was but one mediator between God and men, and that none could by any means redeem his brother, nor give to God a ransom for him. Well he said if you are sinners like ourselves, why do you come and preach to us ? It is, said I, that you might know your sinful state, and the physician who is able and willing to heal and bless you. At Kittoor, where the Gospel has already been preached often I had a large number of hearers, and by their various questions and objections, not, however, by any change of mind they showed, that they became more familiar with the truths of the word of God. Would that the Spirit of God might bring it into life. One asked, how we could expect them to believe in Christ who had only come 1800 years ago,

while their own Shastras and idols had been many thousands of years in existence. I told him that men of God from the beginning of Creation were brought by the spirit of God to wait for him as their Redeemer; and that now all believers who knew him as He, that was, is, and is to come, still waited for him to come again as the judge of the living and the dead; and that by repentance and return to God they should likewise prepare for his coming.

H. F. ALBRECHT.

THE HOOBLY STATION.

Rev. J. Müller and Mrs. Müller, and the Rev. G. Würth.

It does not yet fall to my happy lot to report of victories gained by the Lord, or enemies subdued by the power of his Gospel; I am still obliged to follow the same routine with my labours, without any apparent prospect of success. How much more would it rejoice my heart to communicate such things of the merciful dealings of the Lord in the conversion of souls, as would strengthen the courage and zeal of every believer, than to be obliged to report of proceedings of apparently small and trifling moment. By this ill success the heart is often tempted to give way to impatience, which sets the time of the fulfilment of our hopes for the beginning, and unbelief is apt to shorten the hand of the Lord; but faith saith the promises of the Lord are sure, and shall stand for ever; and I know, that my labour is not in vain in the Lord. Though his enemies will not have Him as yet to reign over them, and express their hatred by contradiction and contemptuous indifference against his anointed, still their enmity serves to testify of that great truth, that he is the true and the sent one of the Father to be the Saviour, and the Prince of life. Why do you always preach Jesus Christ? only say, that God is one, and all idols are nothing, and we agree, are expressions often heard out of the mouth of the idolatrous Hindoos. They cannot resist the word of life we preach unto them, they feel its power; but the animosity of their heart is only inflamed thereby. Though as yet not a single soul has become out of an enemy a friend of Jesus, still we do rejoice, that we are allowed to make known his glorious name to a perverse and a gainsaying people. The result of our labours we humbly leave to Him, knowing that we are but weak and feeble instruments in his hand used against mighty powers. May the Lord grant us grace to be true to our calling, and to bear witness of Him while it is called today.

Our congregation consists still of Isaac, formerly mentioned, and Juan formerly a Roman Catholic. Our divine services were attended besides by two Roman Catholics and heathen servants. We are happy to say, that Isaac has behaved, during the last year, much more in accordance with his high calling as a Christian. He had a hard trial to undergo, having lately become affected by leprosy he was disappointed in his hopes of getting married ; but he bore this affliction with much meekness. When I once asked him as to his feelings regarding this trial, his reply was. "It is from the Lord who gives me but to taste a small portion of the fruit of my former sins, on account of which I have merited so much." When on another occasion I was obliged to reprove him on account of his idleness telling him, that since I had spoken so often ineffectually I must now leave him to himself, not wishing to interfere any more with him, I found him much moved; he afterwards came to me in tears saying, when a child makes faults his father will punish him for it, but you told me you would leave me to myself, how then can I get wiser or better? you must remember, for how long a time I lived in ignorance and sin, and it is only a few years since the Lord has been pleased to shew me the light of his Gospel ; therefore please to have patience, and do not get tired to reprove and punish me. This candid confession pleased me much, as I saw evident tokens in it of his being a child of God.

From among the heathen population we have had very few attendants at our divine service, those who used formerly to attend left it off entirely. It seems, that the more the people become acquainted with the word of God, the more they shut their ears against it ; whether from indifference or fear is hard to tell.

Schools. The number of these has during the last year come down from 12 to 8. A Boy's school, in connection with one for grown up persons, I was obliged to give up on account of the schoolmaster's immoral conduct, which he refused to forsake in spite of many admonitions; and has since been not recommenced for want of a proper schoolmaster. Another adult school I discontinued on account of the very small, and at the same time irregular attendance ; the same was the case with a school in an adjacent village. The number of schools still in existence are 5 for Boys, and 3 for Girls. Of the former there are three in Hoobly itself, attended by from 70 to 80 boys in each, and 2 in near villages of, from 25 to 40 boys. About a fourth part of the whole number are able to read, commit to memory portions of the Old and New Testaments, or tracts. How much of the good seed sown among them has fallen on good or stony soils we cannot tell, but fear comparatively a small portion on the former.

We have good reason to hope, that by the means of the boys, and the schools in general, the contents of the truth of God are spread amongst the people. We pray to the Lord, that it may work as a leaven amongst the population at large. There are some promising characters among them, but knowing the bad influence which others exercise over them, we can hope but with trembling.

Of the three Girls schools, are two in new, and one in old Hoobly. The average number of children who attend is from 45 to 50, of which about 10 are able to read, and from 15 to 20 begin to do so. The former have committed a few tracts to memory. It requires much patience to go on perseveringly in this branch of our labour. The irregularity with which they are attended proves to be a great disadvantage, and since the visiting of the school is left entirely to the choice of the girls themselves, we have no prospect of having the evil soon removed and when they have acquired a little of the first rudiments they consider it a superfluous task to visit school any more, so when a few weeks ago I asked a girl the reason for absenting herself, she told me with much pertness, I know to read and to write and to cast accounts, and that is quite enough for me.

During the first months after Mrs. Müller's arrival the elder girls came often to her to the mission house; she tried to attract their attention by needle work and showing them pictures, but when the novelty of this had worn off they again staid away; every fortnight, however, they are obliged to come for examination, after which they receive a trifle. The religious impressions on their hearts must we fear, be very small, since their minds are yet filled with prejudices against us and our work. Though we strive to convince them of the contrary, we find almost constantly that our labours are rewarded with ingratitude.

Bazaar and street Preaching I was enabled to carry on pretty regularly. I was seldom in want of hearers, and among those I had always a good share of adversaries, not of such as spurned the doctrine of one true and living God; but of such who treated with ridicule the doctrine of a Saviour. Not only the Priests and elders of the people, but even school boys think themselves at liberty to speak against the anointed of the Lord. It is a remarkable fact to see people, who scarcely ever heard the truth of the Gospel stated, put themselves in a dreadful rage, as soon as they hear the name of the Saviour pronounced; and some go even so far as to evince their enmity by uttering horrible blasphemies. Notwithstanding all this hatred I am delighted that the name of Jesus gets spread abroad. On the other hand there are others

not directly opposed, but who take it more easy; thus for instance when I spoke to a man, telling him, that I had now come for some years to his village, and had pointed out to him the way of salvation yet without any apparent effect, he replied to me, when an artist has to make from a shapeless stone an image he will not finish it with one single stroke, and that is just the case with our own hearts. Again it happened, that when I was surrounded by a listening crowd, one of their priests would sneak in and whisper, that they should not attend to my words, but leave me. Not seldom they interrupt us with trifling and absurd questions and assertions. So I was told by a man in the course of a lively conversation, our priests are after all still greater than you; for you only know how man may be saved, but our priests show means for the salvation of ants and every living creature. The spiritual darkness which envelops these poor idolators, and the perverted ideas they have of God's nature are really awful, and none, but those who labour among them, can have some faint conception of it. When the other evening, in the course of conversation, a man had explained to me his system of philosophy, such as I had never heard before, and when I was going to shew him the utter absurdity of it, pointing out to him the true relation of man to God; he said in reply no man can know whether God is punishing the sinner or rewarding the pious. I sought to refute this by calling in the testimony of his own conscience when he begged me to listen to what he had to say. "A certain butcher" he began, "bought a Cow, tied her by a rope, and was about to bring her home, when on a sudden she broke loose and ran away. In running after her he met a man, who in his whole life time never told a lie, and on his asking him, whether he had seen his Cow, he was told by him, that if he followed this road he was sure to get her. On went the butcher; not far off he met another man, who in his life time never told the truth, and putting the same question to him he was told, that he was quite in the wrong road, and that he must go to the left if he wished to find his Cow. After this both these men died, they were called before the judgment seat of God (Yummana) and the final sentence was that the latter, because he had saved the *life of the Cow* by telling a lie, was rewarded with being born twenty times a king: while the other, who by telling the truth would have caused her destruction, was condemned for twenty life times to be gnawed and eaten by worms." Confounded and perverted ideas like these we constantly meet with, and though they are absurd enough to confute themselves, yet these poor people applaud and adopt them with superstitious fondness.

The visitors at the mission house were during the last year not so

numerous as formerly, and those who come were induced more by curiosity, than any thing else. Among the visitors I had also some of a religious sect lately sprung up in our neighbourhood, who profess to have given up Hindoo idolatry, and to believe the tenets of Christianity. I would mention a singular case, which occurred some weeks ago. Three men belonging to it, a Carpenter, a Lingaite, and a Musulman came one evening to the Mission house; among the various questions I made, I enquired also after their caste, and received this answer; your caste and ours is the same, we also believe in Jesus Christ. When I expressed my doubts of the truth of their statement, and pointing to the carpenter as wearing still his sacred thread, and to the Lingaite carrying still his Linga, the carpenter exclaimed, this sacred thread is nothing but a lie, shall I tear it in pieces? Before I had time to answer he had torn it, and thrown it to the ground. On telling him, that this act did not make him a Christian, he replied, did not Jesus command, that should any man smite thee on thy right cheek, turn to him the other also? I was going to explain to him the meaning of this, when he, repeating these words of our Lord again began to beat both his cheeks in a fearful manner, that at last the bystanders were obliged to prevent him from doing it any longer. I could not make out the reason for his doing it, but most likely he wanted to show, how strictly he was fulfilling the commandments of our Saviour. On taking my leave from them that evening, they promised to pay me another visit, and contrary to my expectation, they made their appearance again next morning. While I was reading to them appropriate passages from the New Testament, and endeavouring to explain to them the truths of the Gospel, I saw to my surprise, while I was reading the description of the last judgment by our Lord, Matthew 25, 31 to 46, that tears were trickling down the face of the Carpenter; by further conversation, however I found, that these were not tears of repentance, but their aim by granting so ready an acquiescence was to get me over to their persuasion. I learned namely on further enquiry, that their priest, a respectable but rather an ambitious man, had been led, by the reading of the New Testament and other religious tracts received from us, to the idea, that he was himself an incarnation of Jesus Christ; and these his disciples showed much zeal in making proselytes for him.

I have been unable to make any missionary tours during the last year on account of my having been quite alone; since however I had the pleasure to welcome in the beginning of December a fellow labourer dear Br. Würth. I hope to carry on this important branch of labour

more effectually. May in the coming year the beauty of the Lord our God be upon us, and may He establish the work of our hands, yea the work of our hands establish Thou it!

March 4th, 1846.

J. MULLER.

G. WURTH.

BETTIGHERRY.

Rev. J. C. Hiller, and Mrs. Hiller, and the Rev. G. Kies.

Though the last year has been a very eventful one, and one in which we have experienced great mercies from the Lord, yet not of such a kind as furnishes us with much matter for a public report. The work of the Mission here has quietly proceeded, of which we beg to give a short outline. At postscript in our last report contained the painful intelligence of the death of our dear Br. Hall. In December last we had the pleasure to welcome our dear Br. Kies, who was sent out by our society to fill the place of the dear departed. He has already mastered the greatest difficulties of the Canarese language, begins now to assist us in our schools, and will soon be able to engage himself fully in the work of evangelization in and around Bettigherry.

Mrs. Hiller's *girl's schools* at Guduck and Bettigherry contain the same number of scholars as formerly, 18 to 20 in each. They read, write, cast accounts, and commit passages of scripture to memory; the progress they make, we are happy to say, is very satisfactory. They come twice a week to Mrs. Hiller to be instructed in needle work, and show on the whole much attachment to us. We have at present two *boys' schools*, one at Guduck numbering 40 boys, and one at Bettigherry of 60. We regret to say, that the boys do not generally attend school long enough to admit of our instructing them in more than the usual rudiments, and leave us at a time, when we could have hoped to have been of more essential help to them. Their parents having no other ideas, but to bring them up to follow their own trades, take them to assist in their several occupations, as soon as they have acquired some proficiency in reading and writing. We intend to establish more schools, and have great inducements to do so, as soon as we can meet with suitable schoolmasters; for in our estimation it is much better to have no school, than an unprincipled man for a teacher. We have now three youths, trained up by us with a view to employ them as schoolmasters, and we hope ere long to succeed in getting others of the same description.

In our last report we mentioned, that we had no individual of whom

we could hope that a decided change of heart had taken place, and the same is still the case; though from the general feeling and conduct of the people which is perceptibly improving, we are encouraged to hope, that our labour will eventually be crowned with success. Our last years experience has by many a pleasing incident convinced us, that there are many people here who secretly wish, or at least would prefer a religious change for the better; but wait for one to set the example. If once a beginning of a congregation was made, this would be a signal for many to bid farewell to their idols and traditionary observances; in the mean time we go on and wait the Lords good time, praying Him, to prepare them and the way for their emancipation. For several months some met regularly with our own people and our first class school boys for divine service on Sunday mornings who seemed very eager after truth. One of our schoolmasters, however, to whom we gave too good a testimony in our last report, proved not only to be a hypocrite himself, but was the cause of drawing 5 or 6 others of them away with him.

To express our feelings regarding the state of the Mission here we would use the simile of a fruit tree, which we feel best suited to embody our ideas. A tree, we observe, generally shakes off its worm eaten and rotten fruit, while the good ones, requiring longer time for ripening, remain on it. We may think it a pity, that so much fruit is lost, yet on those that remain our chief hopes are fixed. From our fruit tree at Bettigherry many apparently nice and promising fruits have fallen off, and though the relapses are heart rending, and scarcely conceivable by any one, who has not experienced something of the kind, still we will not be discouraged; but by the grace of our Lord, and in humble dependance on Him will go on with his work as long as it pleases Him.

A tree full of fruit is still before us, and we cherish the hope, that some of them at least will prove good to our joy, and to the glory of the Lord. We will not be disheartened by disappointments; but constrained by the love of Christ, and the pity we feel for the misery of these poor erring people around us, use every means within our power to promote their temporal and eternal good.

March 19th, 1846.

J. C. HILLER.
G. KIES.

M A L S A M U D R A.

Mr. G. Stanger.

The occurrences and losses which be fell this station during the last year powerfully reminded us, "That the Lord's ways are not our ways, nor His thoughts our thoughts." We had been happily engaged in His work, when He in his wisdom saw fit to make a rent in the bond of love that encircled us. Yet though he seems at times ready to destroy, and to pull down what has been built up; we know that He, as the wise master builder, will finish what He has begun and, in spite of the many oppositions, the head stone shall yet be brought forth with shoutings of "grace, grace unto it, yet not by might, nor by power; but by my spirit saith the Lord." And though his dispensations be mysterious to us, we are assured, that what we know not now, we shall know hereafter, and praise Him for that He hath done all things well.

The cholera, that scourge of the Almighty, had been raging for some time in our vicinity, when at last it made its appearance also in our Colony and two men were attacked by it, of whom one recovered, and the other died. It next entered our own dwelling, and Mrs. Essig was brought very low by it; her dear husband, who attended her, was the next victim; yet his symptoms seemed not, until the last few hours, to be of such a nature as to cause alarm, and before we were actually aware of his dangerous state we were called upon to witness his sudden and unexpected departure. On the first of May he was slightly indisposed, had four hours good rest, however, that night, and the dawn of next morning (the 2d May) saw him a corpse. His spirit had taken its flight to the everlasting regions; but the suddenness of the shock was to us most severe, and had almost proved fatal to his bereaved and much weakened widow. The Lord, however, in His great mercy supported her with His strong help and consolations, and preserved her to us and His work. The number of natives, that assembled around the grave of our dear brother at his burial was very considerable, whom Br. Hiller addressed shewing them, that the death of a Christian had nothing fearful in itself, that it was but a removal to his eternal home, where we hope to find him again with the Lord; and exhorted them to seek the Lord, while He may be found. Our lamented Brother was much beloved by the natives on account of his many amiable qualities, and faithful in dispensing the word of truth which we hope will yet bear fruit. During the last two months while sickness was raging all around, he was constantly out proclaiming the word of life, often saying

to his dear partner, I feel constrained to be always engaged in my blessed work, not knowing whether it is to benefit these poor people, or whether I myself am soon to be removed from my post. Mrs. Essig has since been residing at our stations here above, chiefly at Hooblee. Our dear br. I. C. Essig was born September 17th, 1814, at Sevuberg in the kingdom of Wurtemberg, entered the Missionary Institution at Basle in 1832, and was sent out as a Missionary to this country in 1838. He laboured first above a year at Mangalore, then for 2 years and ten months at Dharwar, and was afterwards by the desire of our Committee removed to Malsamudra at the end of January, 1843 : and was married at the end of that year. His loss is much felt at this station, but we trust the Lord who has promised to be with His own always, and who has been my stay and comfort in this affliction will still be with me, and allow us not to want any good thing.

Our small congregation consists still of the same number. A young Christian man from Mangalore, who lived with us for some years as a servant, left us for his native place in order to get settled there. Another man, a Lingite, was added to it by baptism. He is a native of the Bellary district, and came 5 years ago, after the death of his wife, into our neighbourhood, where he had frequent opportunities to hear the word of God. This induced him in the beginning of 1845 to take up his residence with us in order to receive further instructions, when he gave up his caste and lived with our Christians. After a time of probation I found him sincere and upright, and striving to walk according to the will of God, and his wish to be received into the Church of Christ by baptism was complied with on Christmas day, when he received the name of Jacob. He made a pleasing and solemn confession of his faith before a large assembly. May the Lord by His Spirit put upon him the whole armour of God to be able to withstand in the evil day, and grant him to remain faithful unto death. Another man, whom we were obliged to exclude from the congregation, has by repentance and contrition come back again and I was thereby enabled to receive him anew. On the whole we can say, that though our people are in a measure liable to errors and infirmities, still they are seeking for strength to walk on in conformity to our Saviours will, and may He make them more and more a light and a salt to their benighted and perverted fellow men.

Divine services are regularly held twice on a Sunday at 11 in the morning and 4 in the afternoon ; in the whole well-attended, especially, mornings, when people from the surrounding villages are present. In the evening prayers during the week the Gospels are explained to them

and I observe with pleasure that they get more and more an insight into the great counsel of God to their salvation. From the settlers, one family left me during the year, he was a washerman from Béntoor, belonging to the oft mentioned kalignanans; had resided here for about 3 years, during which he constantly heard the word of life, but apparently more as a savour of death unto death, than otherwise. Before his departure I exhorted him once more to remember what he was about before it was too late, but he stopped his ears and wanted to begone. It is a remarkable fact, that that village Béntoor, where the Gospel had been heard so much, has been lately visited awfully by cholera, about a hundred and fifty persons were swept away by it within 3 weeks in this comparatively small village. An old man, a weaver, without a family, is the only one that was received during the year; he attends divine service, goes on in his quiet way, and seems content. Many among these settlers, who have heard the word of truth so often go on in their sleep of sin; but others on the contrary begin to open their eyes and ask after the Lord God who saves from death. They have, however, not yet decision enough to leave all and follow Christ, yet I trust that the Lord, who gave them so far a willing heart will finish what he has begun to his own glory. There were a number who applied for being received into the colony, but as their intention was more towards the loaves and fishes than any thing else I denied their request.

As I was left quite alone, I could not go to any distance with the message of peace and reconciliation, but was confined to the neighbourhood. My invitation to come to the great supper of the Lord, and my request to be reconciled with God generally met with a deaf ear. Yet not only the gentle voice of the Gospel, but also the loud voice of God, when he spoke to them by small pox, cholera, and dearth, was disregarded, many seeming to make their heart still harder. When the rains for the monsoon were so very late, many were led to ask for the cause of it, and acknowledged that no help was to be expected from their dumb idols; I exhorted them, by the example of the Ninevites, to repent and turn to God, that so he might be gracious unto them; but no sooner had the Lord been merciful and granted them a plentiful rain, then the presence of the idols was again crowded by these deluded votaries, offering to them the gifts that belonged to the Lord alone. If such ingratitude is painful to our hearts, what must it be to Him who sees and feels the dark workings of ingratitude so infinitely more than we do. May He have mercy upon them, and deliver them from the snares of the evil one.

In a village about 8 miles from this several respectable men have

commenced to read the Bible and to seek after the way of life. To get for their reading in the evening hours a quiet spot they fixed on one of the temples, and are about to prepare it for a place of instruction and prayer. The Lord assist them in this undertaking, and crown it with success.

I have now 3 schools, containing in all about 110 Children. One I was obliged to give up on account of the great distance, and another because master and scholars were frequenting idol feasts, without permission and in spite of repeated reprimands. Other villages applied for the establishing of schools, yet on account of distance, and of my being alone, I could not accede to their proposals.

The necessity of having a school house in our colony has always been felt by us, and kind friends favoured us with assistance for the same; but by the various interruptions that occurred last year, I was prevented from erecting one. I hope, however to commence it soon. I take this opportunity to offer to the kind friends, who contributed so kindly towards this object, as also towards erecting a poor house, my warmest thanks; and my prayer is, that the Lord may reward them for it. The Lord who comforted and supported us under our various trials and labours, be glorified for all his tender mercy; and may He continue with us, and prosper His work to be yet a blessing to many a soul, to the praise of His holy Name. Amen.

MALSAMUDRA,

T. G. STANGER

12th March, 1846.

CANNANORE STATION.

Rev. Samuel Hebich, Timothy, Jacob, and Gnanamuthu, Catechists.

Before I commence this year's report, I am anxious to correct an error which crept into our last under the head "Extract of Br. Hebich's Journal" which gives a sad meaning, (*viz.*) I no more *knew*, ought to be rendered, I no more *know* what I (then) spoke; the original sentence, moreover, was quite differently expressed. And, "lo, I am with you alway, even to the end of the world" Amen. The truth of this precious promise I have more experienced during the past year than ever. The Lord has been also graciously pleased to make His conquests in my own heart, and to shew and work in me the wonders of His grace; and by His inward triumph in me, I arrived at a greater knowledge of the power of God in my high calling, as a servant of God and Jesus Christ, and my course has been peace and joy in the Holy Ghost.

Many times during the year the thought, that I was devoting too much time to the Europeans by preaching three times a week to them, gave me great uneasiness, and often I would hear a voice within me saying, you must devote yourself entirely to the Heathens, and give up the Europeans. On this I meditated often, prayed, and spoke also to the brethren about it, but all, even the visible blessings in the English congregation, would not suffice to satisfy me; until the Lord shewed me by clear signs, that I ought to go on as I begun. In the month of October I began to preach in all the bazaars, streets, and lanes throughout the place, early every morning and evening, at three different places each time. Here I felt the good effects of the prayers of my English and Native Congregations, and the Lord evinced himself to be a prayer-hearing, and answering God. For the people listened wonderfully to the word of life I preached, and received with great avidity the books distributed to them. Since that time I have no more any doubts respecting the continuance of my labours among the Europeans. They are indeed a great comfort to me, since they not only contribute liberally of their temporal means to the Lord's work, but especially exercise a beneficial influence by their spiritual-mindedness upon us all. They like dear children, gather themselves around me in the chapel daily—and I can testify, that they do that which is well pleasing in God's sight, and have the welfare of Zion at heart.—One example may shew what impression the word preached made upon the people. A rich Nair youth of their neighbourhood had absented himself from home; "the Padre has preached all around, they reasoned among themselves, and where else should he have run to, but to him." Several parties were sent to my house to enquire after him, whom I made sit down, spoke kindly to them, explained to them the heavenly message, and gave them books; and then sent them away with the assurance, that not any of us had seen the youth, nor knew any thing of him. But with the Padre he must be, they said, and went to Tahy, the Fisher village and broke into our house there by night. I was called by my people, and when I came I could scarcely restrain their mad endeavours. At last I thought good, to give leave to the next relative of the youth to search the house narrowly; this he did with apparent satisfaction, but without success. At last he espied a large box and insisted, that this should be opened, in hopes of finding there his lost son. When I observed all this my heart was full of compassion, and I thought within myself "a thief because he steals, thinks every body else does so and a liar thinks every body lies like him." I told him that our manner was not so, that there was no necessity for us to hide any body, since all

who joined us were obliged to give their lives for Christ's sake ; and if the youth had been with me I would surely have told them at once. This reasoning neither he, nor his attendants, could comprehend, and we since that time have not heard any thing further of the youth.

The public preaching among the Heathen has been carried on more effectively during the past year, and I pray, that by God's grace it may be done to a greater extent each year.

Last year we visited for the first time the heathen festival at Payawur, from the 16th to the 22d of February, 1845, and soon afterwards that at Taleparambu from the 6th to the 17th of March, 1845. A Nair pilgrim, Krishna, who was on his way to Cashee at the latter festival, heard there for the first time the Gospel, and followed us to Cannanore, to learn more fully the good way. A month afterwards, however, he left us again finding it more difficult to yield obedience to our most holy faith, than that his whole body should be torn in pieces with iron tongs, which according to his saying, he would willingly suffer to merit heaven. We still remember him in our prayers. We were at those times wonderfully strengthened to find so many ready listeners from among the assembled heathen, who received the word of God with great joy ; and this was for us a pledge, that our labour will in due time bring forth fruit unto the praise and glory of God. Yea, indeed, we are full of joy, hope and thanksgiving in Christ Jesus. Our work is a sure one in Him, because it is God, who has sent us, the God of all mercies, who willeth not the death of sinner, but commands all to repent and believe in His only begotten Son for pardon of sin and everlasting life.

During the present year we were allowed again to be present at the heathen festival at Payawur, from the 15th to the 21st of February, 1846. We found this time far less people than formerly, which was chiefly owing to the prevalence of cholera. We had grace to preach the word of God to crowds, who listened quietly. Here also the youth Paul (see last year's report "out station Chirukal") for the first time was privileged to witness of the love of God, as it is in Jesus, to this people, and Timothy, Jacob, John and Joseph had ample opportunity to do the same. We were likewise at the heathen festival at Taliparambu, from the 11th to the 19th of March. Here too the attendance was less than last year, but we were enabled to preach everywhere to listening crowds at different places in the bazaars and streets. The hard hearted weavers, who drink a great deal, listened a little ; but the Mapilas in their village were as eager to hear, as they were last year. The visitors in our abode were, in consequence of the smallness of the

assemblage less this time, and of the nice men, whom I had formerly the pleasure to see, I saw not one, but other promising men paid us a visit. I could not distribute so many books this year as I desired, of which I am rather sorry, the more so, as our worthy Bible Society at Madras has cheered my heart with a very liberal grant of portions of Scripture. I had with me about a thousand books of these, besides tracts in the Malayalim language. I was never before so rich in this precious treasure, thanks be to our gracious God; and He, who gave, will soon shew a way for their distribution, Amen.

Many of the people are sorry, that they are disturbed in their dangerous security; some are very hostile, and again others listen to the word patiently, and say yes to all. The word of God, however, will make its way to the souls of men, and accomplish that which He pleases. Early every morning and evening we repaired to our posts to announce the glad tidings of the Gospel, and during the day time we received those who came to visit us. Only in my dwelling I gave away books, as I am afraid to bring them among such great crowds in the streets, lest they be destroyed. It is a blessed and great work for us poor sinners to be allowed to bear witness of the Lord Jesus among so many thousands; and to Him be glory and praise, that it has pleased Him to make use of us as His messengers for another year. The word does now run, who shall stop it? and will bring forth fruit in due season. I humbly recommend this our people to the fervent prayer of all our mission Friends.

The Lord saw fit to visit our people along the coast, particularly the Mapilas and Fishermen, with the cholera for the last few months.

At Tuhv, the Fisher village, cholera was raging from about the 1st to the 25th of February, and from 50 to 60 adults died, beside children. This year they accepted our assistance which last year they refused, whereby we ourselves almost sank under the burden. The 4th of February our dear Timothy had an attack, but it did not prove to be cholera, and on the 6th I had him brought to my abode. There remained then only myself and Patros, the schoolmaster, and we had almost day and night to do until the 10th. On the 7th there came a Fisherwoman to us, who desired to die a Christian, all her people had abandoned her, and she had repaired to a Roman's house, where we administered medicine to her. As the sickness became more violent Patros and Eunike were to keep watch with her during the night; and between 8 and 9 o'Clock that night she seemed near death. Eunike strongly urged her to repent and believe in the Lord Jesus, and receive baptism; she gave to all her ready consent: I ran to and fro, Br. Layer

being with me on a visit, and just then preaching at the Mission House at Tahy; I asked him also what to do in this case; at last we agreed to comply with her wish, and I baptized her by the name "Wiswasee." I remained there till about 12 o'Clock that night, administering to and fro in the village medicine with prayer. As she seemed past recovery, and as nobody will carry such corpses, I ordered that night a grave to be made for her, and in the morning early sent my own people to carry her remains to the place of rest; but contrary to all expectation she was still alive, and continued to do well under our great care. On the 8th, at 9 o'Clock in the evening, our beloved Eunike fell sick, and at 12 o'Clock that night I went to see her, she received me with open arms, fully resigned to her Father's will, and ready to die. I had still hope, gave her medicine, and remained with her till 4 o'Clock the next morning, but during that time she sank rapidly. On the 9th I asked her several times, Child dost thou believe in the Lord Jesus? Whereupon she always laid her hand upon her breast, raised her body to a sitting posture and replied bowing with a loud "yes." I prayed with her, but she told me afterwards, that owing to the severity of the sickness she could not attend. Early on the morning of the 10th this dear soul fell asleep, a sacrifice to her labour of love in attending upon the other sick woman, and in the evening we buried her in the grave, made for Wiswasee. Next Patros felt ill, and I feared much for him, but the Lord in mercy spared him to me. A blind Fisher youth, by name Kolawen, who was much with us and believed in his heart, fell sick, but I was not allowed by his relatives to see him. He died while we were at the Payawur Festival. I deeply regretted this, but still expect to meet him in heaven. A black Jew of Cochin, who lived near me, also died of it; he shewed great confidence toward us, sent for me, and requested me to take charge of his two children, a boy of about 18, and a girl about 16 years. The latter soon after ran away, and we could hear nothing more of her; she seemed to be of dissipated habits. The boy, Mordecai, is still with us. To the father we gave medicine, prayed often with him, and confirmed him in his belief of Jesus being the Messiah. Baptism he postponed, but we buried him in our burying ground. This was a doleful time, and the medicine we administered seemed to be of no avail. At 6 o'Clock in the evening there was not a man to be seen in the streets, all was dead silence, except now and then a muttering prayer, or the repeating of the name of "Rama, Rama." A nice school boy 7 years of age, died also; he said, that he believed in Jesus, and desired, that prayer should be offered up to God for him in our house, which was done. While sick his mother wished

to deliver him up to my charge. Another little boy, to whom I administered medicine died likewise. I was just going to enquire how he did, when lo! they carried him out of the house a corpse, still warm, they put him down upon a small plank, put a pot of cold water over him, murmured something against me, and then carried him away in great haste. A girl of about 10 years, after I had given her some medicine, brought up a large worm, and when I came next morning the poor girl was no more: her mother was quite inconsolable for her loss! Though this sickness was all around, and the air was almost death like, yet our faithful Lord allowed it not to enter into our own house, for which is Holy Name be humbly adored; when the cholera broke out at Tahy, I comforted my people with the words of the 34th Psalm 7th verse. The angel of the Lord encampeth round about them that fear him, and delivereth them. And He was pleased not to put us to shame. Wiswasee, the woman above mentioned, is still alive and getting strong again, but will it be believed? she will now have nothing more to do with us. We took her after the attack to our house, and did all we could for her; but while we were on a preaching excursion she left us. On our return we sent for her and spoke to her, she listened attentively; but has since grown very hostile, and will have nothing more to do with us. She pretends to know nothing about her baptism, and speaks much against the late dear Eunike and Patros, who attended her assiduously in her illness. She says, I should have liked to die in communion with you, but in life I will have nothing to do with you. This woman is a true picture of all men by nature, for when dying, we all desire to have a Saviour, but when in health and strength we care little about Him; and are more inclined to do our own will, than keep His holy commandments. We still follow her with our prayers, and may the Lord open her eyes in due time.

At Tahy the word of God was much preached, but the people are wedded to their sins, and know not what to do; some are friendly toward us, others opposed; about three weeks before the cholera appeared, they had an idol feast, and sat before the idol in the midst of the village. I approached and addressed them thus, It is now three years, that I preach unto you Jesus the Saviour, the Resurrection, and the Life, both publicly, and from house to house, and still you sit here before this dumb idol! the Lord will punish you for this. This came but too soon to pass. The chief man then present, a strong and healthy man from Tellicherry died there, as I hear, from cholera. While this scourge was raging they sought not their help from above, but from the Chirkal Rajah, an idol maker. The night was already appointed,

when he, the Rajah, should come to the village at 12 o'Clock, worship the idol, and restore all things to the usual order; he had given his instructions concerning purifying offerings, &c &c. I then prayed against this delusion publicly and in the congregation at Tahy and I am thankful to say, he came not. The god, say they, has abandoned them. The old Pujaree died already in the first year of my stay here, and since that time the spirit comes upon none, that is, to be possessed with the devil. And the Rajah too cannot set things in order. May the Lord be gracious and have mercy upon this poor people, and deliver them from the devices of Satan! There are very promising characters in this village, of whom I entertain strong hopes, that they will one day declare themselves on the Lord's side.

Chirakal. The cholera was also raging in the neighbourhood of this, but praised be the Lord, it did not make its appearance either in the village or in our house here. The people here are changeable in their ideas about us, and just now are very much opposed, because that a young man from among them has joined us, who has lived for the last two months with me. We expect one or two more to take the same step, who are as yet hindered by their relatives. Here and in the neighbourhood the word is faithfully preached, and we remember in our prayers all the places where we have been allowed to proclaim the glad tidings, as Cannanore, Tahy, Chirakal, Kamwee, Addattabba, Kootaly, Kitcherry Taliparambu; as also all those who dwell round us, and the thousands to whom we preach at the Festivals. May the Lord be pleased to hear us soon for his Holy Jesus name's sake, and call many out of darkness to his marvellous light.

Malayalim Schools. Not merely by preaching, but also by schools we seek to make way for the truth. That at Chirakul was forsaken by the boys, because the Parents kept their children back out of fear. That at Kootaly I discontinued, because the schoolmaster failed in his duty. At Talapa, near the Cantonment, we began this year a new one, which is well attended. We have now four schools, one in my compound, one at Tahy, one at Addattabba, and one at Talapa.

Native Congregation. This has on the whole grown in grace this year, tho' there are not wanting instances over which we have to mourn. Two members have sadly fallen, of which one did repent, and was received back again. A few are troublesome, and again others, hardened by sin, seem willing to repeat. Aaron, the Catechist died after a tedious illness, his widow and two little children are now living in my compound. Old Markus, aged 75, fell happily asleep in the Lord; likewise a very old woman, who was hardened until the last day, con-

cerning whom the Lord answered our prayers; she shewed true signs of repentance and belief in Jesus, received at her own request the Lord's supper, after which she fell asleep, as we believe, in her Saviour; the two last mentioned had both been residing in my compound. At Tahy I baptized for the first time, Timothy's sister, Martha with her daughter, she soon after fell sick and was nigh unto death, but by God's grace recovered again.

This year we celebrated two festivals, the one at Chirakal on the 4th of December last, and the other at Tahy on the 27th of the same month. I do this, to bring our Outstations more to the remembrance of the Congregation here. We prepare usually at such times a meal for the whole congregation, and make it a day of rejoicing in the Lord. At about 9 or 10 o'Clock in the morning we meet and from 11 to 2 o'Clock we edify ourselves in our God. Beside myself there spoke on these occasions, Jacob, John, Timothy, Joseph and Gnanamuthu. Many heathen are attracted by it, who come to listen. After prayer we sit down to a frugal repast which we all much enjoy, and before we separate, we sing once more the praises of our God, when each returns to his home richly blessed. At that at Tahy some of our European brethren favoured us with their company, and in the evening we sang in our garden, in the midst of a heathen village, the praises of our God and Saviour. What a precious and joyful thing it is, to see the image of Jesus reflected in a poor sinner even in a white man, but to me there is something more gratifying to see it in a black; and how truly rejoicing it is, to see them both uniting in common praise to their common Lord. Oh that we might be more diligent in our high calling. Give us more faithfulness, O Lord Jesus! and we have it.—Amen

From the 28th February 1845 to the 8th of March, 1846, there were

Baptized 8 Children (of our congregation.)

„ 7 Adults (Heathen)

Buried 9 Adults and one Jew.

„ 4 Children.

The Lord's Supper was administered 17 times.

There are still some Candidates for Baptism, and may the Lord, who died for them, make them meet to be partakers of His kingdom.

The English Congregation—Is steadily going on, we continue to meet the same as last year. The time being inconvenient for them to join the Native congregation in celebrating the Lord's supper, I administered it to this Church for some time separately; but after a few months the brethren desired again to join the Native congregation, and so we partake of it again all together, which certainly makes us more

happy. Three of the members fell asleep in the Lord during the year; some were sent home sick. Many the Lord added to our number, and again others returned to their old vomit. The devil will now and then sift us, but blessed be the Lord, He always gives us the victory again, and keeps us together in peace under Him.

I cannot avoid mentioning a pleasing occurrence which took place here, and which deserves more general imitation. A Lady commenced in the middle of last year, to keep a Mission Box, which produced Rs. 13. As. 12. P. 9. and at the same time three children began the same thing, and their Box brought Rs. 4. A 8. P 9. What a good example is this for families, in whose house the love and fear of God dwell. How many hours during the year do we find, in which we are reminded of the merciful providence and gracious dealings of God with us, which tune our hearts to gratitude and praise towards Him; and should we not at such times have also a ready mite to put by in a Mission box; Yea more, offer up at the same time a prayer for the salvation of the poor idolators of this land. Let us remember Him, who left His glory and humbled Himself for our sakes: became poor, that we, by His poverty, might become rich. Yea, Lord Jesus give us all more of the mind that was in Thee.—Amen.

Finally brethren the time is short. Let us watch and pray, and stand on our guard, assist and strengthen each other by prayer at a throne of grace. The grace of our Lord, be with you all. To God only wise be glory, through Jesus Christ, for ever. Amen.

CANNANORE.

S. HEBICH.

March 8th, 1846.

TELLICHERRY.

*Rev. C. Irion and Mrs. Irion, Rev. C. Müller and Mrs. Müller,
and Rev. Fred: Müller.*

Of the many and various trials and sad experiences, which our Indian Mission had to undergo during the last year, a large portion was meted out to our station; but after all we have done and suffered we know nothing better, than to praise and bless the Lord for the manifold grace and assistance He has granted us under our trials. In our last report we had the pleasure to announce the increase of labourers at this station, by the return of Br. F. Müller from Calicut, and the arrival of Mrs. Irion from Europe. This year we have on the contrary to report

a decrease. It is now more than a year since Mrs. Gundert was ailing, and her sufferings so much increased during the last three months as obliged her, nearly the whole of that time, to keep her bed, and no other means were left for the recovery of her health but a voyage to Europe. As Br. Gundert's health was likewise beginning to fail they both left us with their four children on the 21st November last year. The accounts, however, we have had of them since their departure give us reason to hope, that they will soon be so far restored in health as again to lay the hand to the plough in promoting the glorious work of reconciliation between God and man.

Mrs. C. Müller was also more or less suffering, and we cannot say, that her health is as yet established, though she has been enabled to carry on the work entrusted to her care; and we pray that our great physician may fulfil His promise in her, to grant her strength according to her day.

Congregation.

With some of the members we had during the past year heavy trials to sustain. On the 26th May we were greatly astounded by the news, that Baker and Theodore, the two young men of whom we could report with so much pleasure last year, along with Theophil and Muttoren, the first a Christian, the latter a heathen youth, had run away. We knew of no reason for their taking this step; but Br. C. Müller soon informed us to our great grief, that they had repaired to the chief mosque of the town in order to become Mapillas. Br. Müller went immediately to enquire whether they had taken this step of their own free will, or whether they had in any way been forced to it. They told him contemptuously, that they had done it quite of their own accord, and they were as free now to become the followers of Mahomed, as they were formerly when they embraced Christianity. A few days after this, Theophil's mother came from Calicut, and by her tears and entreaties succeeded in getting her son back again; he made his escape and returned to us. From the detailed account he gave us of the whole affair it would appear, that not Baker, the former Mapilla, as we had suspected, but that Theodore had been the chief instigator of this project. Theophil is now with our friends at Calicut. Theodore, by his riotous and profligate life, is fast hastening the destruction of soul and body, while Baker wanders about without rest or peace, as a living witness to the truth, that the Lord will not suffer His holy name to be blasphemed. But blessed be the Lord, we have not only to relate of trials, but also of happy results, and the Lord has shewn us in different

ways, that he still acknowledges our work as His. On the 23rd of March last we had the pleasure to admit by baptism into His Church the schoolmaster of the fisher village, mentioned in our last report, along with a teacher of the younger boys of the Institution. The first, named Cornelius, has lost his school by this step, the other, Shaddeus, is still employed in the same way. Although we cannot speak of their walk as being exemplary, yet on the whole we have not much cause of complaint. Another of our old candidates, Cannerin, of the Tier caste, was baptised on the 1st of January, called Aaron; he has not much knowledge, but we think him sincere, he feels himself to be a sinner, and loves Him whose blood cleanseth from all sin. In last January Br. C. Muller baptised four inmates of the poor hospital, two men and two women, one of the men, Abel, has since died in the faith of the Saviour; the other three, John, Mary, and Christina are going on well, sickly in body, but seeking the Physician of their souls. We have at present 5 candidates for baptism, to one of whom the ordinance will soon be administered. The holy sacrament was with a few exceptions celebrated monthly.

Boys' Institution.

By the apostacy above related this institution, as may necessarily be expected was in some degree affected; but we can say, that some of the older boys expressed sorrow of heart on the occasion, prayed for the poor apostates, and were led to think more seriously on their own real state. The number of boys at present in the Institution amounts to 37, three more than last year. Those that left it are Theophil, Mark, now a Teacher of the younger boys, and married to Milea one of our boarding girls: Hassen and Tsharen, who for lack of talents, are employed in the printing establishment, and Warnden in the same as a Malayalim writer. Admitted were 8 boys of different cast and colors, varying from 6 to 14 years of age. The new comers are of a better caste than most of our old boys, and we have, therefore, more reason to hope, that they will make greater proficiency in knowledge; since our last report we were enabled to baptize 5 of them, out of which number one has died of consumption. From among the whole number we have two communicants, Nathanael, and Assirwadem. The whole are composed of four classes, the two first of which, exclusively under the superintendence of the Brn. Irion and F. Müller, are taught Biblical history, church and profane history, geography of India, arithmetic, singing, English and Malayalim exercises. The younger classes are taught reading, writing, arithmetic, a little geography & biblical history.

Concerning the progress of the boys we cannot say as yet much, they are slow of comprehension, yet we trust they make some advances. In the meanwhile we endeavour to store their heads with knowledge, and if that once finds the way to their hearts, it will bring forth fruit and amply repay all our labours.

Girls' Institution.

More still, than that of the boys, has this institution suffered by the backsliding above mentioned, as Baker and Theodore, were married to two of the girls, Susan and Rachel, the latter also having become a mother. They are both the objects of our sympathy and care, and likewise that of our joy; since we can testify of them both, that they are sincere and walk in the fear of the Lord, patiently bearing the cross He has seen fit to lay upon them. The number of Girls is at present 23. Milea, Marianne and Christina have been married during the course of the year; the two latter are members of our congregation. Lydia was married to a young Christian man at Calicut. Two were taken away by their relatives, and two new ones have entered since the departure of Mrs. Gundert. They are entirely under the care of Mrs. Irion, and are engaged still with lace making, plain and fancy needle work. They are instructed by Br. Irion, and Matta, a native teacher, in reading, writing, casting accounts, biblical history, geography and singing; several of the girls possess good talents; yet there are but few of them that have taken the kingdom of heaven by violence, though we have such. Three have been baptized, Rachel, Dorcas, Christina, and continue to go on well; these are three communicants among them.

Schools, and Preaching among the People

Our schools have during the past year endured many hard storms. By the carelessness of the schoolmaster at Mahe, and the enmity of the inhabitants there we were obliged to give that up. In June and July two other schools at Tellicherry were quite empty. The occasion of this was, that in consequence of a school for slaves being established by Government, the Tier part of the population, fearing lest their children should be polluted by coming in contact with these Pulyar children, petitioned the Collector to close this hated school; but since they could not obtain their end with him, they knew nobody else on whom to show their spite save the Padries. Some respectable man went from house to house taking a promise from the parents, that they

would no longer send their children to our schools. Their annoyance, however, soon past over, and now our schools are better attended than before. The school in the Fisher village, which at one time had assumed such a promising character, became, by the baptism of Cornelius, the schoolmaster, quite forsaken, except by a few Roman Catholics. On the other hand we can add, that we have been enabled to establish three new schools at Nattagherry, about fifteen miles south of this, one among the fishermen, and two among the Tiers. The children in all our schools are instructed in biblical knowledge, reading, writing, casting accounts; and commit Catechisms to memory. Were it not, that their continuing in school was so short and uncertain, we should like to instruct them in Geography and other useful knowledge; but since they leave us as soon as they acquire some little facility in the rudiments, we chiefly endeavour to instill into their minds the truths of the word of God. The schools are chiefly the places where we preach to the adults, as these usually resort thither whenever the Missionary visits the schools; and we gladly avail ourselves of these opportunities, as we are obliged to seek our congregation as yet in the streets or wherever persons may be assembled together.

The day school for Girls, under the care of Mrs. Ch. Müller, continues the same and contains the same number of children; they are chiefly Roman Catholics and consequently averse to the reading of the Bible. The elder of them was married in July last to a protestant soldier at Cannanore, who is a constant attendant on Br. Hebich's ministry.

A day school for Hindoo girls has been commenced in the native town, a respectable Tiar being the schoolmaster, and we are happy to say, is beyond expectation prospering; the average attendance amounting to 35.

On account of Mrs. Müller's continual indisposition it cannot have the constant female superintendence so desirable, but some of the girls come from time to time to the house to be instructed by her in needle work; yet, because of the prejudices of the parents, the attendance is very irregular. Br. C. Müller, however, frequently visits this school.

Besides the regular visits to our three outstations, Anjarkandy, Chombala and Nattagherry, some short tours have been made for the preaching of the Gospel. Br. F Müller visited twice Manatoddy, where we intend to place a catechist as soon as we can find a suitable man for it; and Br. C. Müller visited last December a heathen festival at Kirur, 20 miles south from this. Both the brethren met as usual with much opposition, and with others again who lent a willing ear; and besides

preaching distributed a great many tracts. It is now sowing time, the harvest is of the Lord; but it surely will come, and His word shall not return to Him void.

OUT STATION ANGERCANDY.

Catechist Ananden.

We can say of the members of this congregation, that on the whole they are going on well, not denying, that some things have happened, especially family quarrels, that caused us grief; but still we rejoice, that notwithstanding all their imperfections the Lord has his work among these people. One of the principal members, mentioned in our last report as having been excommunicated, continued to go on impenitently in the hardness of his heart, till at last he was publicly punished by the authorities for his misconduct. He seems now to be much humbled, and has begged very earnestly for re-admittance, but it will be some time ere we can trust his professions.

Another, Simon, has been excommunicated on account of drunkenness. The rest go on pretty well, yet do they from time to time need much exhortation and much reproof. There were 8 baptized during the last year, two old men, two youths, and four infants. The Lord's Supper was celebrated monthly. The school is still very badly attended notwithstanding all our efforts to get it on.

OUT STATION CHOMBALA.

Catechist Vedumuttu.

This place, mentioned in our last report as being about to be entered upon for the purpose of missionary labours, has by the grace of God been established, and borne fruit to the Glory of His name. Our faithful catechist, along with Paul the first fruit of that place, are unwearied in their exertions to proclaim the doctrine of the cross in the whole neighbourhood, and are not ashamed to bear the reproach of Christ. The former received ill treatment from the Mapillas at Mahe for not giving sufficient honor, as they thought, to their prophet. In August last a Nair youth arrived from pilgrimage at this place, and resolved with Br. C. Müller's permission to remain here and be taught. He willingly did any work that was told him, and under careful superintendence he soon learned his true, sinful state, and found peace with Jesus. Soon after his arrival there came a woman with her child, that was attacked by cholera, to Paul's house, asking for medical assistance, the child died, and the mother was next seized with the same

disease. They preached unto her the Gospel, prayed with her, and the Lord was pleased to open her heart; she expressed her convictions of the forgiveness of her sins and her peace and faith in her Saviour, and earnestly wished, that she might be baptized before she died. As the time would not allow of one of us being called, Vedamuttu baptized her in the name of Jesus; upon which she soon cheerfully departed this life, amidst the prayers of those present. Also Lydia, Paul's wife, and Achyuden, the Nair youth, were attacked by the same disease, but recovered; though they had no medicine, and simply sought their help from the Lord in prayer. This youth, now called Daniel, was baptized on the 2d of November and lately married to a girl of our Institution, and continues to walk in the fear of the Lord. The school we were obliged to give up, as the people were afraid to let the children come to our house. When, 6 months ago, the schoolmaster at Waddgherry, a Tiar, commenced teaching, he being obliged to know our books began to read the Gospels, and was thus led to think of Him of whom these books testified. As he lived near Chomballa, he was often visited by Vedamuttu and Paul, who often spoke to him of the one thing needful. By degrees light began to dawn upon him, he saw and felt the misery of his sinful life, and that nowhere, but in Jesus, was rest and peace to be found. Though convicted, he delayed for some time till towards the end of last year, when he was enabled to break with all family connections came hither, and was baptized on the 11th of January, by the name of Jacob. His wife, who had first greatly lamented this step becomes now more quiet, yet refuses to hear anything of the Gospel. It is a remarkable fact, that although he undauntedly professes the Gospel, they still allow him to be the teacher of their children; the number however has decreased from 50 to 30. A Tiar, alluding to the circumstance, said, "It must be true what the Padres say, since again one of our learned men has left us." There have been 28 baptized at Tellicherry and the Outstations, 4 married, and 2 buried.

PRINTING ESTABLISHMENT.

About a year ago, it was proposed to establish a Lithographic Press here, since from the distance of Mangalore, and the want of a good Malayalim Writer, it could not be avoided but that constant errors crept into our books. The absence of the Brn. Weigle and Moegling made it still more urgent; and on the 23d of October, we got a Lithographic press from Mangalore, and since that time the following tracts have been printed.

	Copies.
No. 1. Extracts from a work, by ^Z TELLER, "Divine answers to Human Questions.".....	200
2. BR. MOEGLING's Tract, On the Hindoo Gods, translated, by BR. GUNDELT.....	600
3. Second Edition of BR. MOEGLING's Religious Enquiry...	750
4. Malayalim Almanac for 1846, by the Calicut Brethren....	200
5. Luther, On the Lord's Prayer, by F. MULLER.....	400
6. The good Shepherd, by C. MULLER.....	700
7. The History of the Passion of our Lord, composed from the four Gospels, and translated from the original, by F. MULLER.....	600

In taking a retrospect of the mercies and the goodness of the Lord towards us during the past year, we cannot but be thankful and praise and adore His Holy name for all His gracious dealings. We take the past mercies as a pledge for the continuance of the same during the new year, and in looking up to Him desire to pray in faith the petition, He himself has taught us, "*Thy Kingdom come.*"

TELLICHERRY,
28th February, 1846.

C. IRION.
C. MULLER.
FR. MULLER.

CALICUT.

Rev. J. M. Fritz, and Mrs. Fritz, and Rev. J. Huber.
Catechists Titus and Chinnapen.

To take a retrospect, and report publicly of the progress and result of our labours has, though it must be considered an unpleasant task, its various advantages, for we are reminded of various omissions, and our own ignorance and helplessness to carry on this glorious work, which is calculated to humble us in the dust; but then again we meet also with innumerable mercies from the hand of the Lord to encourage and strengthen our hands for doing that which he has bidden us to do. Besides, our Christian friends who support us with their prayers and gifts, have a right to ask us as to the result of our labours; to them we must answer in the parable of the sower, that some of the seed fell by the way side, others on stony ground, others among the thorns, and again others on good soil. There is much in the former to discourage, and the latter betrays so much weakness and deficiency, as to tempt us to impatience, and we have constant need to collect

ourselves, and strengthen our hands and our hearts from the examples of the word of God. How much had the Saviour himself to bear with those, by whom he was always surrounded? How often did he tell them of his mission and had to reprove them for the dulness and slowness of their heart to believe all that had been spoken and written concerning Him? And would it not betray want of humility to desire to have it better than the Lord himself? We are often tempted to expect too much of the Hindoos in general, and native christians in particular, yet we should remember, that we have been trained up from our very youth in the nurture and admonition of the word of God, and after all, how much has the divine mercy and long suffering of God still to bear with us! They were born and brought up under the influence of gross and heathenish superstition, have to combat with many perverted inbred principles, of which we have scarcely any conception; and should this not induce us to forbearance towards them, and more fervent intercession with the Lord for them? yea we do resolve by the grace of the Lord to continue in this our duty towards God, and our benighted fellow sinners; we will not despise the day of small things. The Lord has commenced to gather a few first fruits as his inheritance from among this people; we take it as a pledge of still greater things to come, being assured, that the idols of India must fall, and with it, self-love, pride, and indifference all be brought low, and the Lord alone be exalted in that day.

At pentecost last year we had the privilege to receive two families by baptism within the pale of the Church of Christ; their names are, Simon and Sarah, Gabriel and Isabella. The former are respectable persons, and we have good reason to believe that they did it from a pure desire for their eternal welfare; as they gained nothing by their connection with our mission, having been much better off before. Their conversion made some stir among the people and the consequence was, that another young man of the same caste was thereby induced to seek for the knowledge of the truth, and we received him by baptism into our congregation on the 12th of October. He is a talented young man, of about 22 years of age, and well versed in the Shastras, and especially in those of an astronomical and astrological nature, much thought of among his own caste. We hope to train him up for the work of the Lord, and to this end he now receives daily instruction with some other youths. These five give us every reason to be satisfied with their conduct, as they walk in conformity to the Gospel, and our prayer for them is, that the Lord may root and establish them in His truth by the spirit of His grace. Besides these adults

there were ten children baptized during the year; and one couple married. A few other candidates are still under instruction, to whom we intend to administer the sacred ordinance as soon as we consider them prepared for it.

There came others who applied for being received, and though they expressed their ready consent as to the truth of the word of God, it was their chief object to get a livelihood from the Mission, and we were in consequence obliged to dismiss them with an exhortation to repentance. Could we relieve them of their temporal wants, we doubt not, there might be some also of the character of the spiritual poor to whom the Gospel is preached. It often happens, that those sent away in this way find afterwards employment with a rich Mapilla merchant, and from a kind of acknowledgment for the relief thus obtained, become converts of the false prophet. Had the mission the means to give such persons some useful employment, as for instance, work in a plantation, or so, we are inclined to believe, that it would be attended with blessings to them. Such an undertaking, however, cannot be made by a missionary society, but we should greatly rejoice if some Christian friends would give this idea their serious consideration, and thereby further not merely civilization, but the establishment of Christ's Kingdom in India. A colony of this kind must of course rest on Christian principles, and none be admitted but those who are willing to be instructed in, and to walk according to the precepts of the word of God.

We are glad to state, that Theophil the youth mentioned in the Tellicherry report since his arrival here with his mother, continues to walk steadily, and his conduct gives us satisfaction. On the 21st September after a public confession of his error, and expressing his firm belief in his Saviour, he was received back again into the congregation.

We cannot leave untouched an occurrence which happened in our congregation, and which caused us much pain and grief; it is, that a number of Tamil Christians have separated from us. The cause of it is, that we would not give place to their caste prejudices. We regret it the more, since from their scriptural knowledge, and their influential station in life, we had hoped better things of them. It would be tedious to relate the absurd arguments, by which they wanted to prove, that caste was not merely a name, but a divine institution, and that to speak against it amounted almost to that of fighting against God. For three years we bore with their weakness in patience, hoping that by the grace of God they would be converted from this error of their

ways ; but since this caste monster has set his face like a flint, our duty towards the Lord, and towards the congregation, collected from among the heathen, required us even at the hazard of a disruption to put a stop to it. We explained to them privately and openly, that a body of christians ought to be swayed by heart-felt brotherly love to each other, and that caste, that great barrier to spiritual unity, stood in its way ; that it was expressly against the will of Christ, who prayed that His disciples might be one among themselves, as He and His Father were one ; that as we desired to walk according to the injunctions of the scriptures, we could not countenance their caste distinctions, as then our assembly would be like a medley of Jehovah's and Baal's worshippers : and that consequently, if they wished to attend our divine services, nothing of their caste prejudices should find place. This was asking too much, according to their ideas, and since they refused to give up their points, they separated from us. We were deeply grieved at the step they took, but the will of the Lord in this matter was too plain to be misunderstood. In a direct way we can now of course not do any thing for them, but our prayers, that the Lord would enlighten and deliver them, follow them. These caste distinctions in India are indeed a radical evil, and may the Lord give grace and strength to all those of our brethren, who have still to lament over it, to persecute it, and to give it no peace, until it is banished from within the pale of Christ's Church.

By the arrival of Mrs. Fritz a new branch of Missionary labour has been commenced, which until now we had it not in our power to prosecute, that is, the instruction of females. This boarding school was opened with seven girls, and within a short time 6 more were added, so that it numbers now 13. The Lord grant his blessing to teacher and children, and make it to prosper.

Every Saturday a number of poor, on an average about 150, assemble to receive the charity of the residents, when the word of God is preached to them, by one of our Catechists. It is a sad spectacle to see so many cripples, blind, and leprous ; but yet more so to behold their awful ignorance, and utter indifference about their eternal welfare. The words of exhortation are received with coldness, and the reply often is, "this is my destiny what can I do ;" still we go on hoping and praying, that the Lord would open the hearts of some of them and draw them unto Him.

With regard to the Nayadis Establishment at Cotacal, we are glad to be able to say, that there has been a progressive tho' a slow improvement in it. Some of the children are now able to read, and this small

beginning will be sufficient to convince the Natwes around, that they are not those masked Tigers and Hyenas they took them to be, but beings like themselves, capable of instruction, and mental improvement. Though the paddy field, cultivated by the Nayadis, yielded last year a better crop than formerly, it is still insufficient to support them for the whole year, and therefore, to gain the point in view (*viz*) their temporal and spiritual improvement, we are obliged to make up what is wanting for their livelihood; besides having to defray from private resources the monthly wages of those who superintend the Establishment. Till now the Lord has through some of His people graciously provided us with the required means, so that at the close of this year we can again say, we have lacked nothing. And this encourages us to hope for the future. We would add, that the care and management of the whole Establishment now devolves on our Mission, since the Government connexion with it has ceased. We avail ourselves of this opportunity to offer in the name of these poor people, their warmest thanks to the kind friends who have taken their misery to heart, and feel it their privilege and duty to ameliorate it. May the Lord's blessing rest upon them and theirs, and may they see the fulfilment of the promise, He that hath pity upon the poor lendeth unto the Lord, and that which he hath given he will pay him again.

Schools. We were enabled during the last year to establish four new ones (besides the five already in existence in and around Calicut) at Coilandy, fourteen miles north of this. The schools at Calicut are on the whole irregularly attended, since most of our scholars are from the poorer class, who, whenever an opportunity offers for earning a livelihood, leave the school and their natural sloth added to the great indifference with which they regard mental improvement, contributes not a little to it. Besides this, the schoolmasters themselves are so constituted, that they care very little, whether any improvement is going on or not. Exhortations have in general little effect, it is only deduction of their pay that acts like a stimulus with them. We must therefore be satisfied, if the boys advance so far that they can read and write with some fluency; of Geography and History we can scarcely think. There is moreover in the Malayalam Mission a great want of elementary school books, and though we have prepared a few in manuscript, we cannot have them printed, since the expense for the same would be too much for our society, which is already overburdened. The attendance of the four new schools at Coilandy is much more regular than of the former, and the labour among them is more promising, as the boys in country villages are more simple and uncorrupted than in larger

towns. They had, however at first a great many prejudices against us but we are glad to say, that they are now getting more familiar, since they perceive more of the real nature of our coming among them. These schools prepare us often the way to visit the parents in their houses, and speak to them about divine things. On the contrary, at such places where we have no schools, people are apt at our approach to run away, and hide themselves from fear of being polluted, by coming in contact with us. Our work is one of time and patience, yet we know, that we shall reap in due time, if we faint not; and shall have our hope fulfilled, in seeing many brought to the knowledge of the Lord.

In looking once more back on the occurrences of last year, we have much cause to be humbled and ashamed, on account of the many instances of our unfaithfulness and unbelief; yet we desire to throw ourselves and our work at the feet of Jesus our great High Priest, requesting Him to give us grace to be more faithful and diligent in his vineyard, and to grant, that soon the fulness of the Gentiles may be brought in, and also Israel be saved.

CALICUT.

13th March, 1846.

I. M. FRITZ.

I. S. HUBER.

CENSUS OF THE MISSION.

Missionaries and their Wives in India	33
Missionaries in Europe	4
	<hr/> 37

MANGALORE STATION.

Tulu Congregation	152
Tamil Congregation	30
Seminary	43
Female Boarding School	30
English School	45
Canarese Schools, two	44
Schoolmasters	6
	<hr/> 350

MOOLKY STATION.

Congregation	54
Monitor	1
School of Christian Boys	11
	<hr/> 66

HONNORE STATION.

Congregation	2
Catechists	1
Canarese Schools, one	18
	<hr/> 21

DHARWAR STATION.

Congregation	19
Catechists and Schoolmasters	5
Female Boarding School	12
Female Day School, one	15
Boys' Schools, three	170
	<hr/> 221

HOOBLY STATION.

Congregation	2
Schoolmasters	8
Girls' Schools, three	50
Boys' Schools, five	280
	<hr/> 340

BETTIGHERRY STATION.

Catechists	1
Schoolmasters	4
Girls' Schools, two	36
Boys' Schools, two	100
	<hr/> 141

MALSAMUDRA STATION.

Congregation and Colonists who attend Divine Service about ..	80
Schoolmasters	3
Boys' Schools, three	110
	<hr/> 193

CANNANORE STATION.

Catechists	3
Schoolmasters	4
Scholars about	200
Native Congregation (Communicants about 80 and Children 67)	147
English Congregation (Communicants 50, 60)	110
Under Instruction Natives, about ..	10
	<hr/> 464

TELLICHERRY STATION.

Catechists	3
Schoolmasters	9
Scholars	205
Congregation, (at Tellicherry 57) (at Anjarkandy 56,) (at Chem-bahu 11)	124
Seminary	37
Female Boarding School	23
Female Day Schools	40
	<hr/> 441

CALICUT STATION.

Catechists	2
Schoolmasters	10
Scholars, Malayalam and Tamil Boys 240, Girls 15	255
Congregation	41
Female Boarding School	13
	<hr/> 321
Total...	<hr/> 2595

EXPENDITURE OF THE MISSION

DURING THE YEAR, 1844—5.

	R.	A.	P.		R.	A.	P.
Private expenditure of 22 Brethren, 11 of whom were married	22,379	1	0	English School at Mangalore	842	2	0
Journeys	1,499	2	0	Seminaries	4,555	0	3
Native Schools	2,967	1	0	Girls' Boarding Schools	1,394	0	0
Catechists	1,543	1	8	Printing Establishments	2,661	0	0
Munshes	796	2	0	Agricultural Outlay	257	2	3½
Libraries	658	1	0	Sundries	534	0	5½
Postage	1,249	2	1				
Buildings and Repairs	11,474	1	0	Total Rupees.	52,812	0	9

LIST OF DONATIONS,

*Received during the Year from the 1st November 1844,
to the 31st October, 1845.*

MANGALORE.

R. A. P.

Contributions to the English School by Messrs. Lavie, Anderson and others	842 0 0
H. Stokes, Esq.	1000 0 0
W. Lavie, Esq.	660 0 0
Findlay Anderson, Esq.	300 0 0
E. P. Thompson, Esq.	100 0 0
✓ —Robinson, Esq.	50 0 0
S. N. Ward, Esq.	100 0 0
J. Vanpell, Esq.	100 0 0
Captain Moore	100 0 0
Rev. A. Fennell	50 0 0
H. M. Blair, Esq.	300 0 0
1/2 —Robinson, Esq. for the Girls school	50 0 0
Findlay Anderson, Esq. for Br. Hebhich's poor	20 0 0
G. Forbes, Esq.	70 0 0
W. Parker, Esq.	100 0 0
Miss. Maltby	11 0 0
	<hr/>
	3853 0 0

HYDRABAD.

By Captain Grant from friends 250 1 0

NAGPOOR.

By Doctor Eyre from friends .. 154 0 0

TELLICHERRY.

Colonel A. Lawe	400 0 0
F. Crozier, Esq.	100 0 0
G. Waters, Esq.	100 0 0
A Private of the 25th Regiment H. M.	20 0 0
Col. Parry (Bengal service)	100 0 0
Two Travellers to the Girls schools	30 0 0
P. Francis, Esq.	50 0 0
Findlay Anderson, Esq.	20 0 0
	<hr/>
	820 0 0

CALICUT.

H. V. Conolly, Esq. for schools	240 0 0
N. Goodwyn, Esq.	50 0 0
F. Ballard, Esq.	20 0 0
	<hr/>
	310 0 0

DHARWAR.

R. A. P.

Major H. Prior	100 0 0
E. H. Goldsmid, Esq.	200 0 0
W. Hart, Esq.	146 0 0
Captain Beaumont	34 0 0
J. W. Muspratt, Esq.	100 0 0
Mrs. McLean	40 0 0
Major Wahab	25 0 0
F. Springer, Esq.	100 0 0
Mr. Courpalais	36 0 0
Narayan, Carcoon	5 0 0
From the Dharwar Native Con- gregation	9 0 9
	<hr/>
	795 0 9

TANNAH.

By H. Hebert, Esq. of himself	50 ,, ,
A friend	30 ,, ,
	<hr/>
	80 ,, ,

MASULAPATAM.

By Dr. W. R. Smith, A. B.	20 ,, ,
Brigadier Cooke	30 ,, ,
T. G. W. Thomas, Esq.	20 ,, ,
Captain Mitchell	6 ,, ,
Major Ford	5 ,, ,
Captain Bates	10 ,, ,
Captain Ogilvie	5 ,, ,
Ensign Knockner	3 ,, ,
Lieut. Barlow	6 ,, ,
E. W. Bird, Esq.	5 ,, ,
Captain Nicolay	6 ,, ,
Rev. R. T. Noble	6 ,, ,
Rev. H. W. Fox	3 ,, ,
Mr. Sharkey	3 ,, ,
Mr. Taylor	2 ,, ,
Mr. Dick	4 ,, ,
Mr. Robertson	2 ,, ,
Mr. Turner	1 ,, ,
Mr. Jameson	1 ,, ,
Mr. Williamson	1 ,, ,
Mrs. Ottman	16 ,, ,
Doctor Smyth	<hr/>
	155 ,, ,

HYDRABAD.

By Captain J. P. Woodward
Brigadier Tomkins H.B. Rs. 100 for 84 ,, ,

FOR THE MISSION.

*Donations, received since the 1st November, 1845,
until the 26th May, 1846.*

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Colonel Budd	30 " "
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Captain Dobbs	50 " "
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		190 " "

CANNANORE.

Conductor Ball	2 " "
Private Morris	3 " "
Mrs. Hickley	3 " "
Private Joe Golds	1 2 " "
Conductor Ball	2 " "
Subscribers of H. M. 25th		
Regiment	29 " "
Mrs. Hickley	3 " "
Private Morris	3 " "
Collection of a Mission Box		
by a friend	13 3 2
Collection of a Mission Box		
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Subscriptions of H. M. 25th		
Regiment	41 1 " "
Conductor Ball	2 " "
Private Wm. Morris	4 " "
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A Birth day's Gift	5 " "
Subscribers of H. M. 25th		
Regiment	30 " "
Mrs. McGregor	7 " "
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Mrs. Wells' Sisters	20 " "
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Conductor Ball	2 " "
Private Morris	4 " "
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Subscribers of H. M. 25th		
Regiment	30 2 6
Major J. P. Woodward	100 " "
Captain W. Bisset	5 " "
Mrs. McGregor	3 " "
Conductor Ball	2 " "
Barrack Serjeant J. Ringrow	7 " "
Mrs. Hickley	3 " "
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		483 2 10

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Monthly Missionary meeting	53 " 2
Do. Boxes	26 3 7
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	563 2 8
Colonel A. Lawe ..	200 " "

DHARWAR.

J. W. Muspratt, Esq. ..	100 " "
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Captain Wingate ..	50 " "
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W. E. Frere, Esq. ..	50 " "
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A Friend ..	4 " "
F. Anderson, Esq. ..	300 " "
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Dr. Macfarland ..	50 " "
W. Robinson ..	25 " "
W. Lavie, Esq. ..	240 " "
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	1089 " "

HONORE.

S. N. Ward, Esq. ..	100 " "
A Friend ..	10 " "
Captain Gordon ..	100 " "
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	210 " "

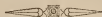
CALICUT.

H. V. Conolly, Esq. (for	
Schools) ..	60 " "
J. Glasson, Esq. ..	25 " "
Mrs. W. Goodwyn (Girls	
Schools) ..	10 " "
W. Goodwyn, Esq. ..	50 " "
Rev. H. Deane ..	15 " "
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	160 " "
Mrs. Hullock at the Neil-	
gherries ..	5 " "

ADEN.

Captain J. H. Kennedy ..	10 " "
Lieutenant Rich ..	10 " "
Mrs. Rich ..	10 " "
Lieutenant H. D. Innes ..	15 " "
Dr. Simon Taylor ..	15 " "
Captain C. Taylor ..	20 " "
Ensign I. P. Fraser ..	5 " "
	<hr/>
	85 " "

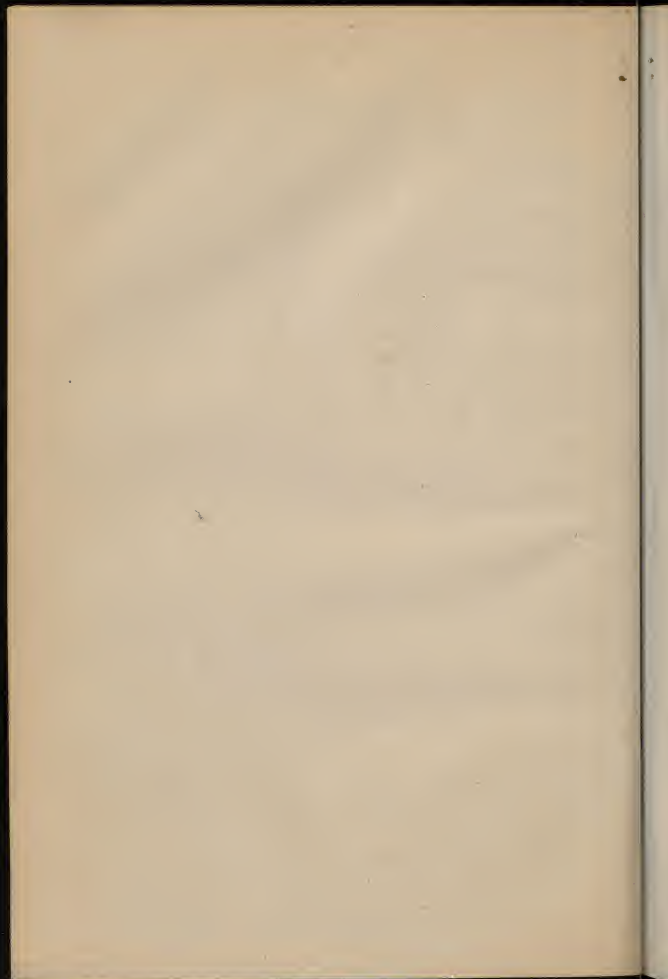
Conclusion.

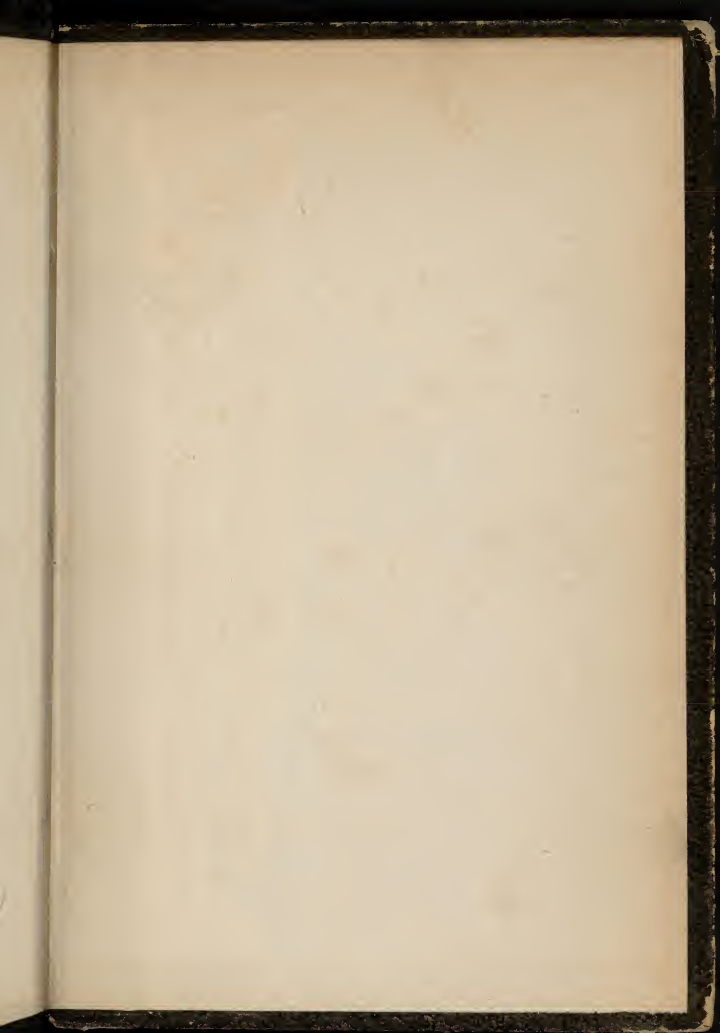


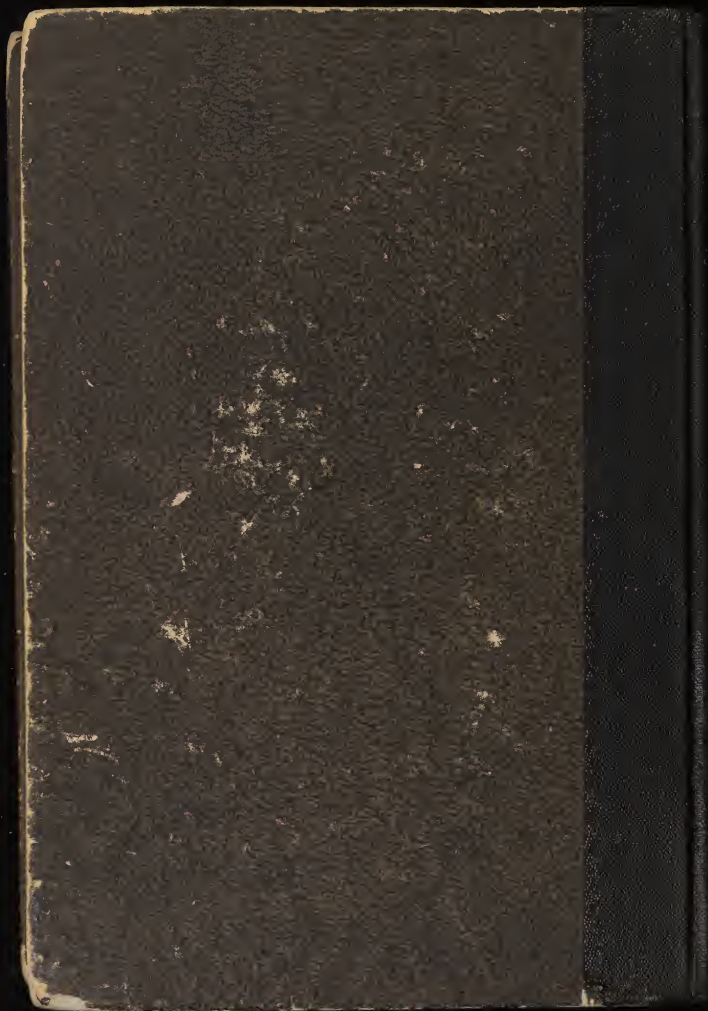
While we would once more gratefully acknowledge the goodness of the Lord, we would at the same time, beg to offer to our kind friends and supporters our warmest thanks for the liberal aid they have afforded us. We make no doubt that many of them assist us likewise with their prayers before a throne of grace. The Lord let His countenance shine upon them, and give them that peace, which the world can neither give, nor take away. We must repeat again, that our Society stands greatly in need of funds, and we would solicit afresh the help of our Indian friends. We often feel, that we are obliged to make large demands on their liberality, but as our simple desire is, to lead souls to the knowledge of the Lord, and to work in love and harmony with the various bodies of Christ's church, we trust, the lovers of His cause will give us their ready support as hitherto. Let us not be weary in well doing, for in due season we shall reap if we faint not.

The grace of our Lord Jesus Christ be with you all. Amen.

S. HEBICH,	J. M. FRITZ,	H. ALBRECHT.
J. C. LEHNER,	G. H. WEIGLE,	FR. MULLER,
C. L. GREINER,	J. AMMANN,	CHR. MULLER,
J. LAYER,	G. STANGER,	J. F. METZ,
C. HILLER,	C. IRION,	C. MOERICKE,
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J. MULLER,	A. BUHRER,	G. KIES.







THE
SIXTH REPORT
OF THE
GERMAN MISSION,
IN THE
CANARA, SOUTHERN MAHRATTA,
AND MALABAR PROVINCES.



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